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# "ETHICS"

for  
HIGH SCHOOLS



IN THREE PARTS FOR VIII, IX AND X  
CLASSES ADAPTED TO THE NEW  
SYLLABUS IN ETHICS FOR THE  
H. S. C. EXAMINATION.

IN ALL 32 ESSAYS.

BY

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Hindu Ethics," etc.]

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**Respectfully Dedicated**

**NAWAB SALAR JUNG BAHADUR, III.**

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*In whose illustrious family the love of learning and progress and the patronage of Arts, Literature and Industries have all along been so continuous and conspicuous*

**1945.**

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## INTRODUCTION.

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In this book an attempt has been made to present some short studies on all the great ethical themes prescribed by H. S. Educational Board for the VIII, IX and X Classes in the Dominions of H. E. H. the Nizam, where Ethics is one of the compulsory subjects for the H. S. C. Examination for all the *non-Hanafi* students. As the subjects briefly discussed are, however, of universal application, it is hoped that the book will be found useful in schools outside the dominions also, where there may be some provision to teach this subject.

### THE PROBLEM.

The problem of teaching Ethics in schools, however, has its own limitations and intricacies, particularly so, when it is meant to be taught as an independent subject and that too, for a public Examination. The task of a teacher handling that subject is not less arduous than that of a pilgrimage on foot to a shrine situate on the top of a steep hill. He is called upon not only to give a rational exposition of the principles of morality to his students but also to see that all their thoughts, words and deeds are strictly governed by those principles. In the

discharge of this dual function he may feel he has to climb a big greasy pole. The character-formation of a student, which is one of the aims of teaching Ethics is in the first place the resultant of several forces generated in the atmosphere of his society and in the environments of his home, all of which act and react upon one another with so great a vigour that, at times, what is done in one sphere may be undone in another sphere. The school being just a bridge between the home and the society, the girders placed on it by a teacher stand in constant danger of being pulled down, either by the apathy of the illiterate parents or by the negligence of an indifferent society. Even at school, he definitely knows that mere maxim-grinding or story-telling by a student is not of much practical value, just as the mere cramming of the rules of Grammar or Rhetoric is of no avail in writing out a piece of good composition in any language.

### THE DIRECT METHOD.

In spite of these complexities and difficulties, a teacher can legitimately hope to achieve better results in this direction, provided he employs the Direct Method in teaching morals. He can also extend the sphere to the teaching of curricular subjects as well as to the extra-curricular ones. If curricular subjects like Poetry and History lend themselves to be made didactic, extra-curri-

cular activities like the Boy Scout and Girl Guide movements and School Cooperative Societies and Banks afford excellent opportunities to impart moral instruction on practical lines. After all, ethical life has to be lived and not merely contemplated upon. It is not enough merely to know what is good and what is bad. The themes discussed in this book are more or less sign-posts. The paths they indicate are to be actually trodden and not merely thought of or talked over. The proof of the pudding lies in its eating. Even as wedding-cakes first meant for ornamentation and admiration, they are to be cut and distributed at last among the guests present or friends absent. The teacher then undertakes this difficult task and is justified in his hopes that greater parental cooperation and better social appreciation would be forth coming to crown his efforts with any success worth the name.

### NEED FOR THE STUDY.

There can be no denying the fact that the civilised society is based on moral foundations. Equally incontrovertible is the fact that the marrow of culture is more ethical than metaphysical. The study of Ethics is, therefore, not without its pragmatic value. Today, we are living in stirring times. The present war has shaken the very foundations of civilisation, all the world over. The New World Order has to be ushered in. Peace and plenty

have to be scattered. Sweetness and Light have to be spread. Goodwill and harmony have to be promoted. At no time in the history of the world greater need for these has been felt than it is now. The Time-spirit demands the acceleration of the process of unification. Bridges rather than walls have to be built up. Our country needs it. Our nation wants it. Who can do it better than our morally cultured and harmoniously developed youths? Will not, then, the rational study of Ethics enable them to shape their conduct according to its dictates?

#### THE TREATMENT OF THE SUBJECT.

The present writer makes no claims whatsoever to any originality of thought nor does he make any pretensions to any novelty of the treatment of the subject. To him the departmental syllabus has been a guide on the one hand and on the other, books like 'Light on Life' by Sir N. G. Chandavarkar, 'Our Duties' by Murdoch, 'Manual of Ethics' by Mac Kenzie, Gould's Books on the subject have been of inestimable value. To all these eminent authors he truly and humbly feels grateful. To masterminds like Manu and Buddha, Carlyle and Emerson, Iqbal and Tagore, Arbindo and Radhakrishnan he bends his knees in profound reverence. What a wonderful galaxy! To show that there is a fundamental unity of

thought in all the great religions, references to different scriptures have been given, to prove that the postulates of Ethics are the same throughout, examples from histories and traditions of different countries have been quoted and to suit the requirements of the local students, mention of local institutions like the Hyderabad Temperance Committee and the Rural Uplift schemes have been made in suitable places. Equal emphasis has been laid on all the religious principles and histories and not on any particular religion or history of a country. If it is found that in some places examples of great men have been repeated, it is because the themes are allied in their significance and the heroes have varied facets of greatness. One and the same hero does and can illustrate different virtues. But the joint message of all the heroes and the great religions is practically the same and it may be summed up thus.

“Be Good and Do Good to All” at all times and under all circumstances. That again is the quintessence of all the principles of Ethics.

VICTORY PLAY GROUND,  
 Isamia Bazar,  
 Hyderabad-Dn.  
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G. A. CHANDAVARKAR.



## ETHICS. Part I.

### CLASS VIII. LESSON I.

#### “ Study of Conduct ”

ETHICS is the science of conduct which discusses man's habits and customs and their rightness or wrongness. If they tend to be good or if they are serviceable to some good end, they will be right and if to evil, they will be wrong. The ends again are varied. Some men may aim at getting wealth and fame, while some at knowledge or power. Each one of us should have or has some ideal or other in life. At the same time, there must be some standard of judgement by which we can say that one conduct is better than another. Ethics is, therefore, sometimes defined as the science of the *ideal* in human life. It should also be noted that the goodness of an act lies in activity and its essence lies in the will. A man becomes good only when he acts rightly and not merely because he can do a good act. Will refers to the inner aim or the particular purpose of doing an act.

Man is distinguished from other sentient beings by the power of his reason which enables him to distinguish good from bad. He can know and should know what acts he should do and what he should not. He should also



know the why, the how and the wherefore of his acts. His desires may be good or bad. He has to act up only to those that will give him and his associates or society, pleasure, joy or happiness and give up those that will ultimately result in pain, sorrow or misery. Man unlike other beings of the lower creation is rational and progressive and has also to develop his inner faculty called 'Conscience' which enables him to determine what is good and what is evil. Moral ideas ought to regulate his conduct. He has to love good and discard evil. He has to do good and be good. Those characteristics of human life that are good are called 'virtues' and those that are bad are called 'vices'. All these have resulted in the formation of a moral code, which has a set of the rules of conduct, the observance of which is essential for living a full and an abundant life.

All these moral ideas, their origin and development as affecting the individual and the society in general are discussed in this branch of social science called 'Ethics'. Some of these have almost become their postulates and axioms e. g. 'Truth conquers', 'Pride goeth before a fall', 'Do unto others as you would be done by'. Some of these have undergone a change in the usual way, along with the march of times. At one time, custom was the basis of conduct amongst the earliest tribes. A moral

code of theirs was the outcome of their customs and traditions, religious or social. As moral ideas progressed, freedom from the bondage of custom and tradition was sought. Greater importance was attached to the inner motives of the doer. An act came to be judged by the motive governing it. Law and Justice, therefore, were based on ethical principles. Duty was the basis of moral life and moral life meant the development of character. At a certain stage, moral life aimed at the improvement of the inner life of an individual. These facts hold good even now.

### **Man and The Society.**

Man is a social being. Such institutions as families, schools, communities, nations, the State and the Government are all composed of individuals. Group-idea or the herd-instinct developed along with man's march towards civilization. The welfare of the society, its culture and moral development, all are dependent upon the moral greatness of its individuals. 'The greatest good of the greatest number' is an apt notion. Virtues, therefore, have two aspects, (1) Individual and (2) Social, which act and react upon human happiness as a whole, (1) Individual virtues—such as Temperance, patience, courage and wisdom. (2) Social virtues—such as Justice, Law and Toleration.

The study of conduct, therefore, being individually and collectively interdependent, is of paramount importance to the wellbeing of the individual and the society. The welfare of a society has its foundations in the moral strength of its individuals. 'The soul of culture is the culture of the soul'. A student who develops his moral character in his school has the best chance of becoming a good citizen of his country and later, of the world. Hence, character formation should begin at his home and school. 'A good child is necessarily a father of the good man' and so he becomes a good member of the society.

*Need of ethicals to control advancing knowledge in sciences.*

Man's conquest over nature has of late been very remarkable, as is illustrated from the invention of the Railways, Steamships, Aeroplanes and the Radio. All go to show that science has far advanced and added to the happiness of man but simultaneously and unfortunately, it has its destructive side also. Aerial Bombs, Torpedoes and Poison gases used in the modern war are terrible weapons of ruthless and wholesale slaughter of innocent men, women and children. How many beautiful works of art, libraries and other public buildings have been now destroyed by these bombs? How many ships have been sunk? These astronomical figures of death and devastation are staggering. It seems as though the whole edifice of material

civilization is shaken to its foundations and is crumbling. The mistake does not and can not, however, lie in science or the marvellous advance of knowledge. It lies in the hands of morally depraved leaders of men who misuse it and glorify in such wholesale slaughter of men, women and children. Their conduct is despicable. They have no regard for the lives of human beings. Human monsters with deadly weapons like 'Pilotless aeroplanes', 'Poison-gases' and 'Death rays' stalk over the land and unless and until these are duly controlled, there is no hope for civilization and culture. Already the voices of thinkers like Dean Inge, Bertrand Russell, H. G. Wells and Rabindranath Tagore were and are being raised as a protest against the disruptive tendencies. But theirs were and are voices in the wilderness. Statesmen of the future have to devise effective means to check these nefarious practices. A better world and a braver world should come out of this huge conflagration. Even as students, whatever knowledge they acquire in schools must be put to its proper use. Fire, they say, is a good servant, but a bad master. Because knowledge is power, let it not be misused. Misused knowledge means individual ruin and social decay. Let feelings of doing social service, rendering help to the needy and the poor and ideas of cooperation, peace and harmony govern your actions now, lest it should be too late to rectify matters in after-life.

## Study of Characters.

Study the life of any great man and you will see that the highest moral ideals governed his actions. From the early days his conduct has been admirably good. By disciplining their minds and planning their lives on definite methods of behaviour, the great and the good men have attained the dignity of greatness in various fields of human activity. Their lives were dedicated to some definite ideal. Let us think of men like Sir Syed Ahamad Khan, the founder of the M. A. O. College at Aligarh, H. E. Nawab Sir Salar Jung Bahadur of Hyderabad and Dr. Rabindranath Tagore, the famous poet of Bengal. Among the founders of religions, Goutam Buddha, Moses and Jesus Christ, Mahaveer, Zoraster, Confucius, Prophet Mohamad, Martin Luther and Guru Nanak ; Duke of Wellington, George Washington, Asoka, Akbar the Great, Chand Bibi, Ahilyabai Holkar, Frederick the Great of Prussia and Peter the Great of Russia ; Thomas Carlyle, Emerson, Theodore Parker, Charles Darwin, Lord Kelvin, Kalidasa, Firdousi and a host of other men of action or men of thought were all actuated by the noblest ethical ideals of the service of their fellow-men and fidelity to any one ideal. They are called the benefactors of humanity. Their broad outlook on life, their fellow-feeling and great moral courage exhibited by

them on occasions, even when their very lives were in danger and their self-sacrifice were the rules of their conduct in life and the principles which actuated them throughout their careers consistently and perseveringly. What a wonderful galaxy! Study the best of biographies, find out carefully the ideals which governed the actions of the heroes and try your level best to follow them. Even a common man can be great and good. Let him do common things in an uncommon way and he is sure to be great and good. Men of genius are rightly said to be men of "perspiration more than of inspiration". Industry, patience and perseverance have their own rewards. Inspiration derived from the lessons in these pages will help you in bettering your lives. But, depend more on practice than on precept. Take advantage of the opportunities in school-life, such as scouting and teamwork on the field of sports. Seek humbly the guidance of your elders and teachers in any difficult situation.

### Ethics and Religion

Every great religion can be said to have *three* aspects, viz. (1) The Philosophic aspect (2) Ritualistic aspect and (3) The Emotional aspect. The first aspect may deal with, say, questions like the relation of Soul to God, Pantheism, Monotheism and Dualism. In its second aspect, it will prescribe certain particular forms of the observance

of worship and thirdly, it may treat of the feelings of piety, love and companionship. In this the third aspect ethics and religion come very close to each other. In fact, that great writer and poet Matthew Arnold says "Religion is morality touched with emotions." Then again, in the different stages of the growth of moral consciousness in man, we observe that the law of duty—obedience to the command of a Great Being—operates. Next comes the conception of the Good. The idea of *worship* is also the idea of *worthship*. We worship that which has great worth or value. Religion is concerned with high ideals and high ideals are presented by a high moral standard. The sermon on the Mount, the inner significance of the daily prayers of the Hindus, the Musalmans, the Xians or the Zorastrians clearly indicate that our relationship with God is based upon principles like Love, Hope, Faith, Charity and Reverence. All these are the emotional aspects dealing with moral principles. On the moral side of human nature we feel that there is some incompleteness in our lives and we seek to make it up. When we feel that we have not achieved what we wished for, and sometimes when we think 'fates are against us' and suffer from a sense of injustice and like Hamlet we realise that 'the world is out of joint', we seek solace through religion. In hope, in joy and in sorrow, true religion serves as a soothing balm. "Godly life is a good-ly life". When we are in tune with

infinity, human life seems a blessing. The faithful, the good and the honest rely upon that Omnipotent, Omniscient and Benevolent God. After all "*God is the only reality.*" Hence "Be Good and do Good" is the main ideal both of ethics and *religion*. When Christ was asked "What shall I do to save myself?" He replied 'Love the Lord thy God and love thy neighbour as thyself.' In the Bhagavad Geeta Arjuna asked Lord Krishna "Who is the favourite of God?" He replied 'He is the greatest devotee of God who hates none, who is friendly and kind to all.' God is infinite in love and knowledge. If man wills to love, his power to bind society becomes great. Religion says "All men are God's children and there is no high or low. By love conquer life." Ethics also says "All men are equal in law, all men's rights should be respected and justice is due to every one". Religion again says "The power of faith is infinite". Hope, faith and charity are the cardinal virtues. Thus we see both ethics and religion are closely related to each other. Forms may differ, observances may vary and ceremonies may not be indetical. But the spirit underlying them all is the same. It is the spirit of faith, hope and charity. All the great religions have common fundamental principles which ethics echoes and re echoes. The ethical aspect of all religions is one and the same—"Be good and do good".



## QUESTIONS.

1. What is conduct? Illustrate its importance.
2. Illustrate "To be good is to be godly".
3. "Misuse of knowledge is dangerous". Illustrate.
4. What are individual virtues and social virtues?
5. How is man distinguished from the lower order of animals?
6. Explain the terms—conscience, herd—instinct and reason.
7. When and under what circumstances is a student entitled to a good-conduct certificate?
8. Mention what items you would enter in your diary as "acts of Good Conduct" or 'Behaviour' or 'Good-turns'.
9. Give some examples of great men. What points strike you as 'great' in them?
10. "Be good and do good" is the aim of Ethics. Discuss.
11. Show how ethics and religion are co-related.

## LESSON II.

**Valour or Courage.**

Moralists from the earliest times have been endeavouring to enumerate the various forms of virtues. The earliest known scriptures of the Hindus, the Jews, the Semetic and the Mongoloid races have recorded these forms, but with the change in circumstances and environments there has been an expansion of the catalogue of virtues. For our purpose we may start our study with the simple classification of Plato. That enumeration makes mention of four cardinal virtues. (1) Wisdom (Prudence), (2) Courage (Fortitude), (3) Temperance (self-restraint) and (4) Justice (Righteousness). Even though Aristotle suggested an improvement upon these, his treatment related to the virtues that were expected of an Athenian Citizen. Modern times with their complicated problems and varied social relationships, however, need a revised catalogue. There are certain virtues that lead to the good of an individual and there are others that have a reference to the good of others. Although these are inter-related, for the sake of simplicity we refer to them as individual virtues and altruistic virtues.

Valour or courage comes under self-regarding virtues to begin with and finds a place among the four cardinal

virtues enunciated by Plato. Manu, the great law-giver of the Hindus also assigns the first rank to this virtue, which he calls *Dhaireya* or *Dhrite* in his list. What then is *Valour*?

Courage in its widest sense is the resistance to the fear of pain, while opposition to temptations needs steadfastness. Temptation in the life of a person may be in the form of some pain to be avoided or some pleasure to be secured. One who has to resist these temptations has to be bold and courageous. Courage includes both valour and fortitude. Valour is active courage, while, fortitude is passive courage. When there is a probability of any kind of pain, great or small and we have to resist, withstand and oppose it, we have to display *active courage*. When the pain or the suffering is inevitable and when we bear it unflinchingly we need that passive courage. Compare the valour of an Indian soldier displayed on the battle-fields in Italy or France with the fortitude shown by a mother in the bearing of the pangs of child-birth. Both of them, however, show their existence, when one has to perseveringly show one's power of resistance to the solicitations of pain and pleasure. It includes self-control as well.

The word 'courage' is derived from the Latin word '*Cor*' which means *the heart*. Physical happiness of a man

depends among other conditions upon the soundness of his heart. Just think of the heart diseases which end in the sudden death of the sufferers. Heart is again the seat of emotions. If you watch the heart-beats of a man who is subject to excessive sorrow, severe strain or even great joy or anger, you will find that in that excited state they are very rapid. By a proper exercise of the will-power, human feelings are to be controlled, just as heart-beats are to be regulated by proper exercise and diet. A self-controlled man is fearless before pain, misery or difficulty. Courage then signifies fearlessness or bravery to be shown when pain or temptation is to be resisted.

When the weak are oppressed a brave man runs to rescue them. When helpless women or the aged are in trouble a man valiantly fights for them and saves them in spite of any great risk to his own life. Such kind of courage is gallantry. The knights of the medieval ages in Europe were well-known for their acts of gallantry. You may read the history of their gallant deeds in the works of Walter Scott or Tennyson. Knights of the Round Table of King Arthur have romantic tales to relate. So also, in Indian History you can definitely admire the golden deeds of Rajput Chivalry, when you read books like Todd's Rajasthana or Macmillan's Tales of Indian Chivalry. Gallantry was shown either to win fame or

favour or from motives of rendering help to the weak.

Let us not forget that at every step in life we are to meet with difficulties, miseries or risks of various kinds. Even nations are to be prepared to meet them. In the present war, after the fall of France, England had to fight alone the mighty Nazis of Germany. How bravely, how courageously and how valiantly the armies of the Allied Nations fought the Axis Powers to defend the Brt. Commonwealth? How many Indian soldiers sacrificed their lives to defend our motherland against the onslaughts of Japan? How many Naval Officers and Air Pilots suffered their noble deaths in defending our homes? How many won their Victoria Crosses? How was all this possible? It was all due primarily to their wonderful courage. In ordinary times, man may show courage. He may have gentleness, meekness, patience, love and industry. But when dangers and difficulties beset him on all sides, a timid man may drop down. Arjuna, on the battlefield of Kurukshetra became weakminded in the early stages but Lord Krishna infused a new spirit of courage in him by his noble teachings recorded in the *Bhagavad Geeta*, when Arjuna stood up and fought the Kauravas bravely. When difficulties are faced by the force of will-power, we call that state as one of valour. When a student commits a fault and it is pointed out to

him, he must show courage in accepting it and not persisting in it. Else, he would be a coward and cowardice has its own defects. Mistakes will not be corrected. Improvement can not be made. To hide one's faults lies will have to be invented. Wrongs can not then be righted. Chaos will reign supreme. When out of emotion and false prestige any acts of violence are committed or laws are broken, be they of a school or of a state, those deeds can never be of valour. Rashness and foolhardiness are as distant from courage as one Pole of the Earth is from the other. Great self-control, foresight and wisdom are needed, when we are thrown off our feet by self-interested or selfish persons. "Rashness is no bravery." Cowardice is no virtue. "Cowards die many times before their deaths." Cowardice gives no peace of mind. Hypocrisy is detestable. Such vices too give indirect applause to virtue. Avoid cowardice or jealousy. Resist temptations boldly. Be not afraid to speak the truth.

What qualities are needed for fostering courage? First and foremost, have faith in yourself. When you know what you are doing is right, budge not an inch. Faith in the righteousness of your cause and also in God is essential. St. Paul says "If God be with us, who can be against us?". Cultivate the habit of self-reliance and self-confidence to live a good life. Faith and hope supply

a back-ground for valour. So also take an optimistic view of life. Make opportunities out of difficulties and not difficulties out of opportunities. Try and study good biographies. History abounds in examples of genuine bravery. A life dedicated to a noble cause need not and does not fear anything. Even if success does not crown your efforts, remember that the very struggle to achieve the goal is noble. "To travel hopefully is better than to arrive".

*Moral Courage*:—This refers to our conduct with regard to right and wrong. It means the courage to be honest, to speak the truth, to resist temptation and to do one's duty, in spite of opposition. It is shown in the love of truthfulness. Supposing we happen to do some wrong we should boldly confess it, not being afraid of shame. Reformers in all ages have shown great moral courage. They have defied public censure. Some have been tortured, imprisoned or even burnt alive. Examples of heroes like Harischandra, Socrates, Martin Luther, the Martyrs on the field of Kerbala, George Washington and Lord Roberts are note-worthy. When Raja Ram Mohan Roy opposed the custom of *Sati*, he was mightily opposed by the orthodox people but he stood up for the cause boldly. His whole life is one of great moral courage. Not unoften people are afraid that they would lose their

material possessions or power or prestige. On such occasions they resort to cowardice. They utter a false-hood. This should be definitely given up. Under such circumstances one has to take a spiritual view of life. Says Macleod,

“ Some will hate thee, some will love thee,  
 Some will flatter, some will slight;  
 Cease from man, Look above thee,  
 ‘Trust in God and do the right’ ”

Such an attitude will always give courage. After all, material possessions and temporal power are short-lived. There are things of higher values, also called ‘eternal verities’. The soul should not either be lost or sold for petty gains. The real worth of the men of moral courage may be realised rather late in life but it is there. It has always resulted in the ultimate good of the society. Moral courage is superior to physical courage. (cf. The Arabic word “Shijarat.”)

#### QUESTIONS.

1. Give examples of physical courage from Indian History.
2. What is ‘Moral Courage’? Who have shown it?
3. What are the causes of Cowardice? How can that be avoided?



4. Note some examples when Boy Scouts have shown such courage.
5. Under what circumstances did Nawab Abid Khan, the grand-father of Nizamulmulk Asaf Jaha I. show his courage?
6. A building is on fire. A boy is about to be drowned. How will you show your courage then?
7. Suppose you are tempted to do any evil deed, say, of cheating in an examination, telling a lie or pilfering. How will you show your bravery?
8. Select any story from 'Todd's Rajasthan' or 'Tales of Indian Chivalry'. Relate its moral.
9. "Any reform meets with opposition in the beginning". Why?
10. In what respects does progress of a society result from the display of moral courage on the part of reformers?
11. Discuss "Moral courage is superior to physical courage".

## LESSON III.

## Happiness.

Each and every individual has some desire or other. If that desire is satisfied, he will have a feeling of pleasure, enjoyment or happiness. If that desire is not attained, a feeling of pain, misery or sorrow will result. Man invariably seeks pleasure and wants to avoid pain. Pleasure is the ultimate goal of desire. The pleasure which each seeks or ought to seek is individual or it may be the pleasure of all beings. One school of thought says "we ought to seek the *greatest* pleasure, whether our own or of others". A desire should also be reasonable and then it should be sought for. Bentham speaks of "seeking the greatest pleasure of the greatest number". When an appetite is satisfied and the feeling of satisfaction is immediate and simple, it is called pleasure. When the feeling which accompanies the satisfaction is *intellectual* or of a thoughtful nature, it is described as happiness. Compare the feeling of satisfaction derived from the study of a poem or religious emotion. Happiness is relative to the nature of the being who enjoys it. The happiness of a wise man differs from the happiness of a fool. It is necessary that we should seek the *best kind* of happiness more than the greatest of happiness. That highest and the best

kind of happiness can be got by having noble thoughts, doing noble deeds and a charitable attitude towards our fellow-beings. Happiness depends upon the attitude a man takes. Milton rightly says "Mind is its own place. It can make a heaven of hell or a hell of heaven". Mental attitudes, our disposition and our temper need careful discipline to realise happiness. When any man does his duty cheerfully, however trivial or great it may be, he derives greatest happiness. When we do any work assigned to us putting our heart and soul into it, great happiness results. When we take up an attitude of rendering self-less service to others, a peculiar kind of indescribable happiness is obtained. A cheerful man is always happy. He makes the best of his lot, however bad it may be.

With a high ideal of duty and worthy ambition, there is much scope for getting a larger share of real happiness. Men like Moses who live with God and seek Him in all humility live happily. For this the habit of cheerfulness should be cultivated. In life there are many occasions, when we meet with disappointments, failures and trials. If we do not get what we desire, we should not be dispirited. On the other hand, we must be cool and calm and contented and then, we shall be happy. Worry is a waste of life. Some people get worried even over trifles and multiply their miseries. A man with selfcreated miser-

ies invites sorrow and is an object of pity. 'Contentment is a continual feast'. In whatever position we are placed, we should remain content and then, we shall feel really happy.

Let us remember that man's happiness does not depend upon his wealth or his material possessions. If that were so, why is it said that 'Uneasy lies the head that wears a crown'? They are evanescent and pass away soon. With their disappearance our miseries will be doubled. Such is not the case with a contented man. He is always blessed. Great Saints and Prophets have had always faith in the Will of God. They submitted to His Will and became happy in spite of their worldly miseries. Saint Paul, St. Francis of Assissi, Kabeer, Nanak, Tukaram and Gauranga were all happy, because, they felt that they were carrying out His will. Therefore, they cared not for petty miseries. They minded not pelf or power. "Thy will be done". "Thou art our guide, friend and philosopher". "If thou art with us, what more do we require?" Such were their mottos. "In discharging my duty, I have done my best" "If I have failed, it is not my fault". So says a contented man. Faith in a Being higher than man guides the footsteps of men, who enjoy bliss thereby. When Milton became blind, he said cheerfully,

“Who best bear His mild yoke, they serve Him best.  
They also serve who only stand and wait.”

With “*Full of Hope and Sweet Content*”, even if we have to suffer, we shall suffer less. The story of Pandora Box teaches us how precious hope is. St. Paul says:—“I have learned in whatever state I am, therewith to be content”. Though he was shipwrecked, persecuted and imprisoned, he bore the miseries meekly, because he felt he was carrying out God’s will.

“Some have too much, yet still do crave.”

I little have, and seek no more.

They are poor, though they much have,  
And I am rich with little store.

They poor, I rich, They beg and I give,  
They lack, I have, they pine and I live.”

(“EDWARD DYER.”)

Some view life as full of difficulties, miseries and sorrow. They always complain and murmur. Such a view has not made the world wiser and happier. By constant training we can acquire the habit of cheerfulness and contentment. If we live in the firm faith that life is good,

holy and worth-living, no doubts and despair can overtake us. Lord Jesus Christ died on the cross to save mankind. Life is full of crosses, but the triumph lies in conquering them. A soul with a sweetness of disposition and holiness of heart is indeed great and happy. That way each of us can make life sublime and happy. Deeds of love, deeds of service, cheerfulness, contentment and submission to the will of God are the essential conditions of a happy life. The rose of a happy life grows amidst the thorns of despair and depression. Lotus grows amidst muddy water. Those that seek happiness depending upon other people's opinions or applauses deceive themselves. Those that obey the dictates of the inward monitor and are content lead happy lives. Sometimes, evil desires and temptations give us temporary happiness. Ultimately they cause misery. Such should be stoutly resisted. Besides, unexpectedly miserable times may sometimes befall us. But let us remember a bright dawn may follow and should follow, a dark night. When we are overjoyous we should look up to those who are happier and if we are depressed, we should look to the lot of people who are more miserable than ourselves. Love of luxury and living beyond one's means also cause misery. A balanced mind and a correct attitude towards men and manners coupled with a cheerful mind and faith in God will surely make us feel happier.

## QUESTIONS.

1. What is happiness? How can it be obtained?
2. What qualities are essential for a man to live happily?
3. "A hopeful and religious out-look on life is essential for happiness" Discuss.
4. Select a few examples of '*really happy men*'.
5. "Contentment is a continual feast"—Prove.
6. Does increase of material possessions add to happiness?
7. Is happiness a necessary accompaniment of wealth?  
Show how wealth and happiness are related to each other?
8. Does multiplication of wants lead to happiness? Or, does reduction of wants lead to happiness?

## LESSON IV.

**Truthfulness.**

Of the great commandments there is one which says "*Thou shalt not lie*". The Upanishads, the ancient scriptures of the Hindus and those of all other religions emphasise the need of speaking the truth. That rule suggests that we should conform our actions to our words. We should fulfil our promises and strictly observe all the contracts which we have entered into. It also means that we should conform our words to our thoughts. We should say what we mean. If a man makes a promise which he does not mean to keep up, he lies. Lying does not refer merely to our language. We lie by our actions, if we do things in such a way as to imply that we intend to do something else, or we have done something else, which really we have neither done nor intend to do. This commandment "*Thou shalt not lie*" should be taken to mean that we must always so *speak* and *act* as to express as clearly as possible what we believe to be true or what we intend to perform. Having thus expressed our meaning unambiguously, we must conform our actions to it. Say what you mean and do what you say. This supreme respect for truth is the most essential foundation of character, which is *Truthfulness* in *Thought*, *Word* and *Deed*.



Truth is like a landmark to a pilot. Fixing his eye upon it he enters the harbour in safety. In the voyage of life it is a compass which directs man across the ocean, without which he may be shipwrecked. One of the meanest form which untruthfulness can take is *slander*, which whispers behind the misrepresented man's back and 'steals his good name'. Back-biting is as base and mean as it is contemptible and hateful.

The law of love binds the human society. Members of a family, of a society, of a community, race or a nation are held together by love and harmony. Equally important is respect for truth, without which chaos will reign supreme. Imagine a son or a daughter always lying, a clerk in the office, a Govt. or a private servant, a politician or a statesman saying something and doing something else and think of the consequences. Can any work conducive to the welfare of the society be done? If a doctor asks a nurse to give a particular medicine to a patient and if, having not given it, she says she has given it, what will be the result? If a student were asked by a teacher to do a particular exercise himself and he does not either do it or having done it with the help of a class-fellow or his private tutor, if he were to say "It is my own production", what will be the result? If a nation signs a treaty promising to observe some rules

of international requirements and miserably fails to keep the promise, treating that treaty as a scrap of paper and goes to war, what will be the result? A terrible war and a heavy loss of life. If in home or foreign trade, promises or contracts be not kept up or fulfilled, will things be carried on? So we find all national, international, social or individual improvements require that faith, credit and truthfulness should have free play in all our transactions. Without respect to truth, no justice can be administered and no great achievement is possible. Human Society stands by it. Temporarily a liar may feel that lying pays but ultimately he will fail. Therefore it is said "*Truth Conquers*". A liar can not go on deceiving or fooling others at all times. Once he is detected, he is doomed for ever. Will he have any peace of mind? Every moment of his life his conscience will prick him. Fear, doubts and misgivings will disturb him. Just think of a truthful boy, an honest witness or an upright servant. See how bold he is and what peace of mind he enjoys. No cross-examination of the severest type can expose him or deceive him. But a liar inventing one lie after another to hide one lie soon stands exposed. 'Untruth like murder will always be out.' Truthfulness gives immense courage and brings its own reward ultimately. Let us think of this truthfulness from its three aspects.

(1) *Truthfulness in word*. Our individual conscience is necessarily social also. The very word 'conduct' means also behaviour towards others. Good conduct tells us how to associate with others, how to love them and how to do good and be good to them. St. Paul says truly "No man liveth to himself". The sphere of goodness extends to the intercourse with others. Action is the conduct of man towards the society and his fellowbeings. When men live in truth, love, honesty and kindness with one another, peace will reign. Else, friction will be born of fraud or lying. One who lies in words also will be tempted to deeds of fraud and suffer. Growth of conscience individual is growth of conscience social. Lying in words stunts its growth. Where that is not developed there can be no citizenship. If a member of a municipal corporation were to be false in word, he can never be a good citizen. So also a servant, a student, a statesman or a merchant. Lying in words is anti-social and bad citizenship. It works against the interests of society.

(2) *Truthfulness in deeds*: Lying in words leads to lying in deeds. A servant cheats his master by his habitual lying. Corrupt officials that have an itching palm cheat the Govt. We now hear of "*anti-corruption drive*" in public service. Just think of the loss of public revenue resulting from corruption. Unscrupulous merchants may

smuggle goods and deprive the Govt. of its legitimate revenue. When the Govt. suffers any loss, the whole society will also suffer, on account of a probable deficit budget and the consequent giving up of useful schemes. If opium and other dutiable goods are imported fraudulently, without paying the duties, customs revenue will suffer and public morality will be endangered. Some people travel by Railway trains without buying tickets. Their number goes up year by year to thousands. Loss of revenue to the Railway Company means loss to the public, as they will be short of funds to introduce better facilities in its working. We now hear of "Black Market", where goods are sold at exorbitant prices. They evade the rules of control. The poor thereby suffer immensely. Hence the need for "Control of Foodstuffs" in times of war. Such a control with the cooperation of the public leads to equitable distribution of the articles of daily needs. Both the poor and the rich are benefitted thereby. Just think of "The Rationing System" and its immense benefits. Sometimes, dishonest merchants use false-measures and weights and deceive the public. The consumers do not get what they should, in exchange. Hence the Govt. is forced to punish these who are 'untruthful in deeds'. Some again adulterate goods and sell unwholesome articles. Ghee is mixed with harmful fat, milk with impure water, butter with floor

and medical drugs with unhealthy ingredients and all these are offered for sale to the public as genuine. Health of children and the adults suffers thereby. Diseases like scabies, cholera and dyspepsia spread and mortality increases. Selfishness of a few means heavy loss to the general public in health and wealth. For whose fault is all this ? It is because some are untruthful in deed.

To avoid all this, particular care is to be exercised. The Govt. will enact suitable laws to counteract all these evil tendencies. There should be public cooperation without which no law can be potent enough. Recently some hoarders were punished because they tried to evade the laws by unscrupulous hoarding and selling goods at very high rates to the public. There is great need for educating the public conscience and minimising the evils of fraud. None should transact business at the Black-market and when cases come to the notice of the buyers wheels of law should be set in motion. Lecturers at public meetings should explain the disadvantages of fraud and suitable rewards to those that help in the detection of crime should be given.

(3) *Truthfulness in thought*: Deeds are preceded by thoughts. Evil thoughts lead to evil deeds. So, one must be careful to see that 'untruthful' thoughts do not arise. To think of deceiving others is in reality a form

of self-deception. One has to cultivate the habit of exercising and developing conscience. Inner purity is the result of good thoughts. The voice of God is revealed through the holy scriptures of all religions such as the Vedas, the Zend Avesta, the Koran or the Bible. The thoughts of great men embodied in the literature are but priceless gems. Conscience well-disciplined is a noble divine heritage which proclaims "Truth alone conquers." "Falsehood and Hatred are man's mortal foes". "No religion is higher than truth". Truthfulness gives mental and moral courage. It gives such marvellous power as to defy the attempts of enemies to cheat us or slander us. It gives immense peace of mind. It creates no fear or doubts. Just see with what remarkable will-power and strength of mind Socrates, Jesus Christ, Prophet Mohamed or Raja Ram Mohan Roy resisted the misdeeds of their enemies and won immortal fame. George Washington's story is well-known. The life-history of the martyrs of the world is brimful of the victory of truth. God Himself is spoken of or addressed to as "Thou art Truth". "Lead us from untruth to Truth" is a noble prayer. Truth is an armour against all the attacks of calumny and contumely and is a perennial source of joy, comfort and bliss. Truth is power by itself.

## QUESTIONS.

1. Explain the importance of Truthfulness.
2. Illustrate Truthfulness in word, thought and deed.
3. Give some common examples of "Lying in deed."
4. What power does truthfulness bestow on man ?
5. Lying is an anti-social vice—Explain.
6. What is meant by 'Social Conscience' ? How can you aid its development ?
7. (1) "Conscience" is the inward monitor.  
(2) "Voice of the people is the voice of God".  
(3) "Inner integrity is needful" Discuss.
8. Mention the Scout-Laws particularly emphasising "Truthfulness".
9. Mention any incidents within your experience which have won rewards for truthfulness.
10. Illustrate "*Truth Conquers.*"

## LESSON V.

## Kindness.

The word kindness is derived from 'kin' which means "relationship by blood or descent from a common ancestor". We naturally feel inclined to be kind and good to those that are related to us closely. They are our *kith* and *kin*. But all men belong to the human race, which is itself a big family. We are called 'children of God'. If we owe kindness to our own family relations, we owe it to all for a similar reason. When we see a stranger who is starving, an old or a weak man suffering, we feel pity and sympathy for him. During the recent famine in Bengal, people all over the country were moved by sympathy and fellow-feeling. Money, food-stuffs and clothing poured in, from all places to relieve the unhappy country from distress. Says Tennyson 'One touch of nature makes the whole world kin'. We are moved by pity, when death, disease or any kind of suffering befalls any one. Feeling of humanity is natural to all human beings. Buddhism, Jainism, Hinduism, Christianity, Judaism, Islam and Confucianism, all lay great emphasis on kindness or *Daya*. *Daya Dharmaka Moolhai*. Kindness is the basis of the religion.

If kindness be compared to a tree, we may think of it



under its three parts, viz., root, stem and fruit. (1) kindness in thought—its root. (2) kindness in words—its stem and kindness in deed—its fruit.

Let us study each part in a little more detail. As to kindness in thought, we have first of all to be just and considerate. Others may hold some opinion, while we may hold a different opinion. If we are to put a charitable construction on the views of others, we must first see that the particular question has two sides. We cannot think of ourselves alone as holding the monopoly of truth. When we see that there is truth on the other side, let us see what is best in others. That will create in us a kind thought. It is also possible that for no fault of theirs, some may be suffering. Let us put ourselves in their position and then realise the need, for a kind thought, for the unfortunate, the weak, the poor and the disabled. Let us be drawn by feelings of sympathy towards such. Next to this comes kindness in words. Every word we utter lives to serve some purpose. In the gospel of St. John, it is recorded "The word was in God and the word was God". The Hindu Shastras refer to '*Shabda Brahma*'—sound, the creation of Brahma'. Every word we speak has to be considerate. Al Hariri, the famous Arabic scholar wrote, "Every sentence is like a drop of gold. Words stand rooted in the root of national life." Every word and

every sentence we utter carries with it great power. If it is kind, it will be a power for good. If it is thoughtless and cruel, it will be for the ruination, both of the speaker and the hearer. When Lord Nelson uttered "England expects every man to do his duty", see what power it conveyed then and conveys now. The words of a poet, a historian or a prophet are decidedly powerful. They go to make up what is called a 'Literature of power'. Thoughtlessly spoken words or abusive words create enemies. They rouse illwill and illfeelings. Slander, back-biting or indulging in evil words about others creates an atmosphere of distrust all around. Anger is said to be half-madness. Angrily spoken words give rise to rash actions, for which the utterer has to repent. Often, people of loose thinking are prone to slander others. Scandalising or speaking ill of others behind their backs is equally harmful. A vain or proud man who is called an egotist expresses thoughtless opinions of others. He becomes cynical, all the while forgetting that he himself is in the wrong. We ought always to avoid speaking ill of others and speaking angrily to our friends, relations and classmates, lest the words should create quarrels. Gentle words ward off the anger of our enemies even. Polite language and kind words gain much ultimately. Unkind jeering at others is also meaningless and is a sheer waste of energy. Think of the words "please" or "kindly". Kindness in deeds is the

fruit of that tree. A kind person is always charitable. He always comes to the help of the poor, the weak or the distressed. If you visit institutions like 'The Home for the Aged' near Secunderabad or The Orphanage at Sarunagar or The Leper Asylum at Dichpalli, you will see the achievement of kind deeds. Here the old, the helpless and the suffering are properly looked after. When charity is given for the relief of the blind, the poor and the orphans it becomes true charity. It is always to be given to the deserving. Sir Bansilal Motilal gave lakhs of rupees for constructing houses for the poor at Secunderabad. Nawab Ahamad Nawaz Jung Bahadur has created an "Educational Trust Fund" for giving scholarships to poor students. Seth Ram Gopal's charities are well-known. He has built choultries and *sarais* for the benefit of the public. Many Parsee families of Secunderabad or Bombay have donated lakhs and lakhs of rupees for charitable purposes. Just think of "Friend-in-Need Society" established in some of the cities of India by some Europeans. They give relief to the deserving, after due enquiry. In some cities, workshops are established to find work for the unemployed. Hospitals and Free dispensaries opened by many Missionary bodies or private agencies do lot of charitable work. The brilliant examples of Miss Florence Nightingale and Maharani Surnomayi illustrate what great good has been achieved by kind deeds. The Red

Cross Society and institutions like St. Dunstan are doing yeoman's service to the cause of the relief of the sufferers.

But we should distinguish between true and false charity. True or discriminate charity consists in doing good or rendering help to the deserving and that which is done to the able-bodied is called "indiscriminate". If charity is given to the undeserving, it encourages laziness. Lazy beggars are social parasites. Indiscriminate charity encourages vice and it also lessens the chances of helping the deserving. India is said, ironically perhaps, to be a 'paradise for the beggars'. Religious-minded people spend money liberally and their charity tends to be indiscriminate. In the name of religion, beggary has become professional in India and deserves to be discouraged, as it does more harm than good.

Kind deeds or charity should not be done, either for the sake of name or fame. The Bible says "Let not the left hand know what the right hand does". The sphere of kind deeds should extend beyond one's community, caste or creed. It should also be noted that even the poorest man can do a kind deed. It is not necessary that only wealthy persons can be kind. Each individual can have a kind thought, a kind word and therefore, do a kind deed also.

Charity done or kindness shown with a view to get something in return is called 'interested service'. Disinterested service done to the deserving is decidedly superior. The Bhagavad Geeta says "Good deeds should be done without any hope of reward. Boy-Scout laws emphasise the doing of '*a good turn*'. Students in particular should avoid "abusive speech". Some of them, when angered even for trifles, pour forth a torrent of filthy words. Brightest links of life are broken by angry words. When we speak kindly to an angry person who gives us abuse, he will be ashamed of his conduct and there will be no quarrel. Not even in jest, abusive or impolite language should be used.

'Forgive thy foe, nor that alone'

'His evil deeds with good repay ;

Fill those with joy who leave thee none

And kiss the hand upraised to slay."

Extend your kindness to animals as well, birds or beasts. Study the aims of the 'Society for the Prevention of Cruelty to Animals'. S. P. C. A's have branches all over India including Hyderabad. A gentleman is one who possesses the manners of a gentle man. Practical deeds of kindness may be done in different ways. Some may be done by the rich and some, by boys or girls. In St. Mathew it is recorded "whosoever shall smite thee on

thy right cheek, turn to him the other also". "That indicates that we have to be kind even to our enemies. Forgiveness of wrong is one of the most praiseworthy forms of kindness. 'Forgive and forget'. Every time we forgive our enemy our case is strengthened and his weakened. We shall always make it a point not to unnecessarily wound the feelings of others. Kind words, kind thoughts, and kind deeds are a power in the land. They make history. They oil the social machinery. We began our life with parental kindness. Next, we see the kindness of teachers and friends. As we proceed further, we shall have the benefit of our superiors in life. Our growth is dependent upon the kindness of all those that are around us. We live, move and have our being in kindness. It is our duty therefore, to respond to those acts of kindness by kindness in our own thoughts, words and deeds. We think of God as "Kindness Infinite" and we pray of Him "Forgive our trespasses as we do of others". Thou art "All kindness" *Rahimane-Ar-Raheem*. When we are made of His image, we should necessarily be kind, charitable and of sweet disposition. A Sanskrit poet says "A good man's heart is compared to butter. But the comparison is incorrect. Because at the pain of others, at the sufferings or the privations of fellowmen, butter can not melt, while the heart of a good man melts out of pity". All great men are first and foremost kind in "thought, word and deed". Let

us follow them to the best of our abilities.

### QUESTIONS.

1. Illustrate the power of kindness in words, thoughts and deeds.
2. What instances have you observed *re* "Kindness in Deed" or "Practical Kindness".
3. Note down your observations when you visit
  - (1) Any Orphanage, (2) Any Home for the Aged
  - (3) Charitable Dispensary, (4) Free Reading Room and Library.
4. Distinguish between discriminate and indiscriminate charity.
5. Discuss the Beggar Problem in India or in our State.
6. Mention some acts of kindness which a student can show.
7. What are the aims of S. P. C. A. ? How would you help it ?
8. For what are the following names famous ?
  - (1) Miss Florence Nightingale, (2) Messrs Tata & Sons of Bombay, their charities in particular,
  - (3) Any local philanthropist, say, Sir Bansilal Motilal or Khan Bahadur Nawab Ahamed Nawaz Jung Bahadur.
9. "Charity is twice blest. It blesseth him that takes and him that gives". Explain.
10. Explain the significance of your prayer *re* KINDNESS.

## LESSON VI.

## Humility.

When others praise us we are likely to think too much of ourselves. Sometimes, we are inclined to think that we are superior to others in every respect and think lightly of others. Such an attitude leads us to vanity and pride, which again misleads us. We should always feel humbly about ourselves and even when others praise us, we should humbly accept their approbation or even disapprobation, as humbly as possible. Humility or modesty enhances the value of other good qualities, such as intelligence or sympathy. Even the best qualities count for nothing, when they are displayed in a boastful spirit. A pretender wins no real respect. Just think of Socrates or Newton. How humble each was and at the same time, how great each was. "Blessed are the meek in spirit. For they shall inherit the kingdom of God". Humility is the best test of greatness. Even those great scientists who sought knowledge and the great religious preachers or saints or prophets were all humble first and foremost. When we are sitting at the feet of a teacher, we should first have reverence towards him and then only, we can get the full benefit of his teachings. Humility makes us feel that what we know is less and inspires us with an eager desire to acquire more of knowledge. Humble men



have widened their knowledge more quickly and put it to a better use than proud men.

But let us not think that humility or meekness stands for servility. A flatterer praises his master or friend and makes him feel that he is very humble. But this is false humility. Humility is not inconsistent with self-respect. The point is that we should neither over-estimate nor under-estimate our capacities. Knowledge in the world is practically infinite and we are finite beings. As such, it is wrong to feel that we are already wise or just. We have to learn or to acquire more and more at every step. Seek to become wiser or greater, dutifully and humbly. Even a high official addresses another official as "I remain, your most obedient servant". This is not servility or slavery. They are the humble servants of the State and the Society.

God's gifts to man are many and varied. Some are geniuses or 'heroes at all points'. Some are wealthier than others. Some are more fortunate than others. Some are healthier than others. Let us see what we can make out of these inequalities. If we are proud that we are stronger, wealthier or wiser than others, let us look up to those that are wealthier, wiser or stronger than ourselves. Before them, we are humbler. If we feel we are more wretched, more unfortunate, more unlucky, let us realise that there are poorer, more ignorant and more miserable people than

we are. Why not humbly take consolation in the facts and try to better ourselves and those that are in less fortunate circumstances than ourselves? Let us not fume and fret over our state or treat with contempt others. Let us remain content with the lot in which it hath pleased God to place us, depending upon His Mercy and our self-exertion to better ourselves, always being guided by higher aims and nobler ideals. Only let humility be our guiding policy. God is the source of all power, knowledge and greatness. We all, whatever religion or faith we may belong to, are His children. He knows what is best for us. Reverence to Him is indispensable. We should all seek His blessings through humility. What are we before His infinite glory?

Besides, humility strengthens our character. It wins for us cooperation and sympathy of others. If pride repels, humility attracts. If pride leads to fall, humility facilitates progress. If vanity, arrogance and egoism deny us the benefits of higher knowledge, humility places us on the path of intellectual and moral culture.

It is worth our while to view this question from the stand-point of over-confidence in our own abilities, which leads to pride. By a contrast also, we can see the importance of humility and vanity. Pride goeth before a fall. A proud person usually is fond of flattery, which by itself

is dangerous. The flatterer out of selfishness may mislead a vain person. So false pride and just pride are to be carefully distinguished. False pride will blind us. We cannot see our own defects or merits 'in others, then. A person who has false pride has always to depend upon the dubious applause of others. He feels that others should always magnify his virtues. When his pride is wounded, he falls a victim to anger. Anger and jealousy combined may lead to serious consequences. A man with just-pride or 'decent pride' will respect others as well as himself. He is not afraid of what others may say or think of him. A model Christian is said to possess 'decent pride'. Young Prahalad with his just pride could challenge vain Hiranya Kashyapa. Porus displayed it in his reply to Alexander the Great. Benjamin Franklin added one great virtue of *humility* to his famous list of 12 virtues, when he was reprimanded for its omission, by a Quaker friend of his. When true pride—self-reverence—respects itself, it respects others also in humility. The examples of Jesus Christ, Lakshmana and Bharata in the Ramayana and of all Saints are brilliant ones to justify the significance of *humility*. When James Garfield was told that he was disliked by some people, that President of U. S. remarked "I do not care much what others think or say about me. But there is one man's opinion about me, which I very much value. That is the *opinion of*

*James Garfield*". Thus we see that just pride with humility—self-reverence, self-respect and self-knowledge meant more for the service of others are the key notes of a man's successful life. Contrariwise, pride, prejudice, egotism and vanity are the banes of life.

Lord Tennyson says "Let knowledge grow from more to more but more of revernce in us dwell". When you feel that your selfrespect is wounded, stand up boldly and face the foe, when you feel that your mistakes are pointed out, humbly seek pardon and correct yourselves. Just think of the truth hidden in these maxims.

- (1) Eat to Live. Do not live to eat.
- (2) It is good to have a giant's strength but it is not good to use it like a giant.
- (3) By making pleasure the chief aim of life, it frustrates its own object.

In the realisation of the truth of these lies the significance of self-control in our desires for the pleasures of life.

Every human being is desirous of attaining physical, mental and moral happines. All his endeavours are towards getting wealth and happiness. In doing so or rather in fighting the battle of life, he has to exercise many virtues and equip himself well. He has to accommodate himself to his environments. He has to adjust his

relations with society. He has to move towards progress. All this means that possession of virtues like self-reverence self-knowledge and self-control are needed. To our own self we are to be true. At the same time, it would be ridiculous on our part, if we pretend to know more than what we know. The famous poet Sadi says "The wise man practises humility. The bough laden with fruit bends its head to the earth". Says Wordsworth "Pride is littleness..... Oh! Be wiser thou! Instructed that true knowledge leads to love."

These considerations lead us to realise the significance of humility. It is the feeder and the promoter of all virtues.

#### QUESTIONS.

1. What is humility? Show its importance.
2. What are the evils proceeding from egotism and pride?
3. "The first test of a great man lies in Humility"—  
Explain.
4. What is the source of humility?
5. Give some examples of great men who have become great by their humility.
6. Mention certain occasions when you have had any opportunity of showing your humility towards your parents, teachers or friends
7. "Humility is not servility" Discuss.

## LESSON VII.

**Friendship.**

‘Society, Friendship and Love are divinely bestowed upon man’, without which man’s life would be but a dreary desert. A friend loves us and we love him in return. A friend halves our sorrows and doubles our joys. He fully sympathises with us in our difficulties and miseries and gives us practical aid and guidance. He will encourage us, when we are doing right and discourage us, when we are on a wrong path. We cannot think of a house without affectionate relatives, a school without class-mates or a society without its members. Our happiness depends entirely on the good relations with those that are around us. If we are on a school excursion, we feel happy and joyous, when we are in the company of our friends. A jovial friend at our table makes the dishes more tasty and agreeable. A companion is one who is our constant associate. He is ‘Sharer of the bread’ and gradually becomes a true friend, when he shares our joys and sorrows.

Just as a tree is known by its fruit, so also we are known by our friends. ‘Company makes a man’. ‘Birds of a feather flock together’. Company makes us or mars us. If it is bad, they ruin us. So our welfare, our future and our whole life depend upon the nature of our friends.

So great care is to be taken in the choice we make of our friends. They are a power for good or evil. It is not at all necessary that our friendship should be restricted to the members of our family or creed or caste. They may belong to any caste, colour, creed or status. So long as they are our real friends, it matters not what community they belong to. There are best examples of best friends of different races and countries. They may be poor or rich. Only our temperaments and dispositions should be alike and then, when they are good, they become our 'brothers'. In the Bible we have that excellent story of David and Jonathan. Both of them were good friends. David, a shepherd was very much disliked by the king as people had marked him out as a captain. Jonathan was the King's son and he loved David very much. One day, the Prince spoke very highly of David, when the king became very angry with him. He even threw a javelin at him with the object of killing him. Years after, the King and Jonathan were killed in a battle, which they fought against the enemies of the country. When David heard of this he cried out in grief. "I am distressed for thee, my brother Jonathan, Thy love to me was wonderful".

The love which Ruth had for her mother-in-law Naomi is remarkable. They lived happily in the land of

the Hebrews. The love of Lakshuman and Bharata to Rama are well described in the Ramayana. In Masnavi of Jalaluddin there is the beautiful story of Jalal's bowl reaching Qonya at Mecca. In the Mahabharata we read of the love of Krishna towards Arjuna and Sudhama, disinterested and unselfish. In Firdause's Shahanama that instructive story of Baizan and Rustum is related. Friendship knows no weariness. It forgets pain in the joy of helping a friend. Good friend always helps us in times of danger. 'A friend-in-need is a friend-in-deed.' 'Those with whom we love to live will give us their colour'. Just as there is the risk of catching contagion in epidemics, when we live in an area where they are prevalent, there is always the risk of catching the infection of vice from wicked companions. It is not necessary that our temperaments, likes and dislikes, interests and abilities should always be exactly alike. These may be complementary also. If a man has a painter friend and he himself be a musician, they can be friends. A scientist and a historian can be friends. They have in common the love of knowledge and can have ties of sincere friendship. Of course, similar temperaments facilitate the growth of friendship. Where they vary, they make up the deficiencies of one another.

If you take a cup full of milk and add a few drops of



poison, the whole cup will be poisoned. So also, if any one has any immoral habit, such as lying, cheating or stealing and if you form his friendship, he will certainly spoil your whole life. Great care should, therefore, be taken to avoid such persons as have evil tendencies. They should not be even lazy and lacking in moral earnestness. It is said of Henry that in his youth he had bad friends. He became later on the great patriotic king Henry V, only when he gave up his friendship of evil-minded people. It was Judge Gascoigne who indirectly helped to correct him.

Solomon says "Make no friendship with an angry man". If he is of a peevish temper, he will quarrel with you over trifling matters and begin to worry you. It is neither safe nor useful to depend upon a broken reed. It may break any time. If such a man advises you, you will see that as he has no patience, he is unfit to lead you on, in times of difficulties.

Friends we choose should be usually from persons of the same rank as ourselves. If they be too rich, we can not afford to feel ourselves quite comfortable in their company. Therefore Goldsmith says "Disproportioned friendship ever terminates in disgust". If our companions are of the same rank as ourselves, they will be in a position to

know our real difficulties and requirements and will give us wholesome advice.

It does not matter if we have a few friends. They must be well chosen and tried. We may have more acquaintances but let us have only a few real friends. In prosperity we gain them but in adversity we try them.

Next, let us think of the duties of friends. It is easier to make friends than to keep them. The qualities that are needed to keep friends are by far more valuable and rare than those of making them. In the street, in the buses, in the shops and in the railway carriages, it is possible to enlarge the circle of our acquaintances but to keep them as friends is much more difficult.

If we lack friends, sometimes it may be our own fault. We might have been selfish and perhaps, lacking in sympathy. Let us remember 'Love begets love', and 'Hatred begets hatred'.

To friends we must tell our joys and sorrows. We must have full confidence in them.

If a friend is ill, let us not be slow in going to his bedside and in consoling him. Let us not spread any false rumours about our friends. Let us not scandalise them. If outsiders do so, we should respectfully contra-

dict such scandals. It is our foremost duty to maintain the self-respect of our friends. If we are told by them of our faults and defects, let us respectfully see how far they are justified in their criticism of ours. Such criticism is for our good. Let us welcome it. In the heat of the moment or in a fit of emotion, let us not snap asunder the bonds of friendship.

It is not always necessary that men only should be our friends. To the Emperor Shah Jehan, at the time when he was spending the evening of his life-time in the prison, the Koran was a source of immense gratification and consolation to him. Not unoften books, well chosen, are our best friends. A good library is also a good company. Books serve a very useful purpose. When our mind is troubled on account of some distress, the reading of a good book is a good tonic for the mind. Books cultivate our imagination and promote thought in us. Read Southey's poem "The Scholar" and you will see how books can be your friends. Our greatest friend, of course, is God. To overcome difficulties and mental worries God's friendship is valuable. 'Make a friend of God and he will lead you through life as father'. There is no way to serve God other than by serving His creatures. God's company gives us peace and enables us to conquer anger, jealousy and hatred. Saints, reformers, prophets and thinkers had God

as their companion under all circumstances. Therefore, they could do what they did by faith in Him and in His works. Service to others is the best kind of friendship. Just think of Arjuna and Krishna, Zoraster, Jesus Christ and his disciples, Buddha or Mohamed the Prophet. They were all in the company of the Great Good or God and they were the benefactors of mankind. His company gave them spiritual strength enough to cross the mountains of difficulties and persecutions.

Seek, therefore, the company of the good and the great. They need not be men of your own community, caste or creed. In its widest sense it denotes the friendship of the whole human race. In other words. it is called "The Brotherhood of Man".

It is possible we may meet with strangers in a railway journey or in some other place. We just talk to them and develop acquaintanceship. But then, to make them friends, it will take some time of closer association. We have to study each other and be careful before we become friends.

What qualities are essential in making and keeping friends ?

- (1) One must help the other in times of need or difficulties.

- (2) If they deserve financial help it must be given to relieve them of their distress. But one has to guard against giving frequent loans. Shakespear says "Neither a borrower nor a lender be, for a loan oft loses itself and a friend". It may be given as an act of charity, but if it is given as a loan, chances are that some misunderstandings may arise at the time of its return and friendship be broken.
- (3) One has to maintain trust. Any act that will give rise to mistrust or distrust should not be committed. Loss of trust means loss of friendship.
- (4) Always respect the views of friends. They need not always be in the wrong. If, on any question, their views differ from those of yours, each has to exercise toleration. Put always a charitable construction on their deeds, thoughts or words. Sometimes trifles, when neglected, may make enemies of friends.
- (5) Sympathy and sincerity are also needed. In essentials be united, in non-essentials give freedom and in all other things be charitable.

Thus can friendship be kept up for the benefit of all.  
Poet Bhartrihari illustrates friendship thus :—

“Friends are like a mixture of milk and water. When it is boiled, water is driven away. Milk then cannot bear the separation. It wants to jump into fire, while being boiled. But when water is readded to the over-flowing milk, it subsides, as its friend has been reunited. Such should be the real friendship.”

#### QUESTIONS.

1. What is the need for friendship ?
2. Give examples of good friends.
3. What are the advantages of good company ?
4. How can books be our friends ?
5. How will you make friends and keep friends ?
6. Show how the stories of Rustom and Baizan, Krishna and Arjuna, Rama and Lakshmana illustrate real friendship.
7. Show how God is our greatest friend.
8. Relate some experiences of your own regarding friends, good or bad.
9. Explain ‘Love begets love’ or ‘Service of fellowmen is the service of God’.
10. Write what you know of Ruth, Seeta and Jalal.

## LESSON VIII.

**Loyalty.**

Men are divided into numerous races and nations, which again are sub-divided into various branches. Equally true it is that there are many states and political divisions. There are classes and castes based on birth, occupation or wealth. Vocations organise themselves into guilds and unions. Differences of tastes, peculiar manners and customs have produced clubs and associations. Then, again, there are millions and millions of families, each comprising of a few individuals. Most people give a first place in their affections, love and exertions to their families, some to their class or caste, some to their vocational organisation, some to their nation and some to humanity at large. This deep attachment to particular groups signifies loyalty. Members are specially interested in promoting the welfare of each association to which they belong. Such an attachment naturally is expressed in varying degrees. Every person cares for his family, relations and friends. The only question that arises then is "the right ordering of the loyalties", which is exhaustively dealt with in "*Civics*". If there is a clash of different loyalties, how can they be rightly reconciled? What attitude each person has to adopt towards other groups?

Let us not forget that unity of mankind is a fact. Advance of science and abolition of distances have brought the world together as one economic and cultural whole'. Today, we answer the question 'who is thy neighbour?' by saying "*the whole world*". Community of interests demands therefore "*World-loyalty*". Time-spirit is for harmonising devotion to one nation with the devotion to humanity as a whole. If undue advantage is taken of other weaker nations and either for the sake of power or prestige, powerful nations crush them the welfare of all would be adversely affected. Race prejudice or colour prejudice has to be set aside. Else, there will be no peace in the world and absence of peace means whole-sale destruction of the people, their civilisation and the culture and social and political cataclysms of a serious nature like wars will follow.

Loyalty to family is remarkably strong and natural too. Every family should so live as not to injure others. With our friends it is but natural that our relations should be very cordial. Loyalty to them would create confidence and the bonds of friendship would thereby be strengthened. In schools also, loyalty to the teachers, as well as to the rules of discipline, is essential. The smooth working of all institutions demands sincere devotion to their cause on the part of the members. Municipal cor-



porations, Trade Guilds, Clubs or Societies would work satisfactorily, if the members work in full cooperation. We have inherited many blessings from the sacrifice of our ancestors. Peace is won as a result of the immense sacrifice of our brave soldiers, steadfast sailors and persevering airmen. Our literature, our religion, our traditions and customs are all great heritages from our forebears and it is but natural that we should be grateful to them. The sacred duty of preserving the culture rests on the present generation and the way to show the gratitude is by loyalty to the groups or the society.

Next to the loyalty we have to show to our families and social groups, we have to be loyal to the state, wherein the Govt. makes laws for the preservation of peace and the promotion of the welfare of the subjects. The interests of the Govt. and the people are identical. Payment of the taxes and the strict observance of the rules and the regulations framed by the Government are necessary conditions for the maintenance of order and peace. On certain special occasions like war, Govt. frames special laws to meet the requirements of the particular or special situations, e.g. the rationing of food stuffs and the controlling of the sales of other necessities of life, in the interests of all, the poor and the rich. Cooperation of the people is an essential condition of the success of such measures.

When any epidemic rages, preventive measures are adopted. Laws should not be construed as a check on freedom. Individual freedom can not mean liberty to do any act that would even endanger the public safety. Supposing among the rules for regulating traffic that rule 'Drivers, keep to the left' is violated, surely many accidents would occur and deaths would result. Individual freedom can not claim that each person should be allowed to walk wherever he likes and do whatever he likes. In matters of individual likes and dislikes, he may consult his own conveniences but in a matter that affects the welfare of his neighbour, he should silently submit to any checks placed on his '*liberty*'. It is expected that every passenger in a railway train should buy a ticket for his journey and if any such individual undertakes a ticketless travel, surely his act is a fraudulent one and is a crime. He can not claim the privileges and the benefits of the journey without paying for it. So, loyalty to the rules and the laws of a country becomes a sacred duty. To evade the laws or any legal restriction means causing a loss to the Govt. and thereby to the people in general. Smuggling is a crime. Therefore, when the offender is punished, his liberty can not be said to be interfered with.

Patriotism is undoubtedly a noble virtue. Love of one's country, culture, history, traditions or religion, when

exhibited in a genuine spirit is a wider form of sacred duty than the one we owe to our home or school. Lord Macaulay says "How can man die better than facing fearful odds, for the ashes of his fathers and temples of his gods" ? When we *live* for our country, if need be, we ought to be ready to *die* for its sake. It was that virtue that built up Empires like those of Chandragupta, Rome, Britain and Turkey. A patriot dies for the rights of others. A scientist, an explorer, a physician, a man of letters or a man of action dies for his country and for truth. It is a spirit of nobler form of Love that actuated him to die for a cause. History, ancient or modern, is brimful of the examples of heroes who were patriots, be they among the savage tribes, among the Romans, the Greeks, Semetic or the Aryan races. Wider than the love of one's country is the love of mankind as a brother-hood. Wilberforce, who strove for the emancipation of slaves and Miss Florence Nightingale, who strove for alleviating the miseries of the sick and the wounded were world-patriots and the citizens of the world. Henri Dunant, an evangelist of mercy—a humanitarian—belongs to the whole world. He was the fore-runner of The International Red-Cross Committee and the winner of the first Nobel Peace-Prize. He was by birth a Swiss but by worth a citizen of the world.

It is again necessary that we should make a clear

distinction between true patriotism and false patriotism. If it stands for narrow nationalism, bigotry, fanaticism, natural pride and natural hatred, it can only result in great harm and therefore, it is false and dangerous. If it stands for the perpetuation of bad customs, wrong beliefs and superstitious notions and thereby lead to the hatred of all that is not ours, it will be false. If it breeds race-hatred it will be false. Everything need not be good, simply because it is 'mine' or 'ours'. Real patriotism loves truth more than false adulation, distinguishes good customs from bad customs and recognises Brotherhood of man. Those nations that hated the strangers, the aliens and the foreigners as 'barbarians' came to grief themselves. They raised animosities, wars started and disasters followed. The examples of the Greeks and the Romans, the once famous people carry great morals.

A patriot is a good neighbour and a good citizen. He has to obey the laws to preserve peace and order and cultivate the habits of toleration and if he finds that there are any 'lawless laws', he should try to improve them by peaceful and constitutional means. Mr. G. K. Gokhale's example, the great founder of the Servants of India Society at Poona is a noble one. The speech of Pericles to the citizens of Athens is a remarkable one, in which he clearly indicates what the ideals of a true patriot and a

good citizen are. Patriotism like charity should begin at home but it must not end there.

### QUESTIONS.

1. Explain your ideal of Patriotism. Give examples.
2. What is true patriotism and what is false patriotism? Illustrate their features.
3. What is the significance of loyalty to the state?
4. Discuss the stages by which loyalty can extend from Home to Humanity.
5. Discuss the salient features of any true patriot with illustrations.
6. How will you show your patriotism in and to, your school?
7. Define Loyalty and show its various forms.
8. Is there any conflict between national and international spirit?
9. Explain "National isolation" and "Brotherhood of Man."
10. Discuss "A patriot is the maker of a country's history"

## LESSON IX.

**Courtesy.**

Polite behaviour in manner or address coupled with kindness and consideration denotes courtesy. When we ask for anything from any one we say 'please' When we receive anything from others or any one does any little act of kindness towards us, we say "Thank you." This indicates courtesy in speech. When a teacher or any superior speaks to us, we say 'Yes Sir' or 'No Sir,' as the case may be. If there be any occasion for us to correct any one, we have to say that in polite terms. Courtesy demands that while conversing, we should address others in respectful terms. When we meet any person who deserves respect, we salute him. In a crowded bus or a railway carriage, we have to offer a seat to any one who needs it more than we. When elders are forced to stand youngsters who are already seated should make room for them. Loud talking in public, spitting anywhere and everywhere or a boisterous way of clearing one's throat all indicate 'Bad manners' If we ourselves set examples of courtesy, we shall also receive polite treatment from others. Kind words beget kind echoes.

Courtesy indicates kindness in little things. It is possible for all to cultivate good habits and have good

**manners.** All—the rich and the poor alike can be good-mannered. The very presence of polite persons is agreeable. One gentle word can ward off anger on the part of our opponent. We owe courtesy to others as a debt. If we borrow, we have to repay it with interest. Let us consider some apparently ‘little things’ or ‘polite ways’ of our behaviour. When we talk to others or when we are being spoken to, we should look in the *face* kindly. In our movements, we ought to be calm, quiet and orderly. In all little things, we should put others before ourselves. There should be neither meddlesomeness nor interruption, while talking to others. Conversation is an art and courtesy is its technique. Every minute detail is to be followed. King Henry IV of France is said to have remarked, when he took the trouble of being polite to a peasant and his behaviour caused surprise “Would you have your king taught politeness, by one of the poorest of his subjects?”

Supposing you are called for an interview by a body of commissioners, in reply to your application for some responsible post, always remember that the first impression you create on their mind counts much. Lack of courtesy may, then, mar all your chances of success. Even ability or superior qualities in other respects can be of no avail. At a glance the judges will form an opinion regarding your fitness. Be careful, how you maintain your posture, how boldly and politely you reply to their questions and

how you satisfy them on all points. But give the first place to courtesy. Personal happiness, popularity and even prosperity depend on good manners to start with. 'Respect the grey hair'. 'Honour thy father and thy mother'. Some people are too harsh in dealing with their servants, while some are too cringing, while addressing their superiors. We should be careful to avoid both the extremes. Courtesy and self-respect are not inconsistent.

Vulgar speech, abusive language and harsh words always reveal a man's inner impure mind. Rudeness in speech and rudeness in action are common among savage tribes. Abuses, unnecessary swearing and taking the name of God in vain, all come under discourtesy. Such give rise to quarrels, as they cause offence to him to whom they are directed. Lack of manners indicates lack of culture. Cultured men are invariably polite. They are always patient, dignified in bearing, considerate before passing any remarks and do not even indulge in harmful jests. Their manners, then, are said to be winning or charming.

A man of charming manners never gets excited. He is neither emotional nor irritable. He never makes a display of his riches or position or even learning. How sweet and gentle he is. Edward the Confessor, King of England was famous for his courtesy. Even where he



had to say 'no' he would politely say 'Sorry. That can not be done'.

Even an act of kindness done or a good turn rendered loses its value, when you are rude and rough to the person to whom it is shown or done. A good thing should not be done in a bad way. Supposing you are to do an act of charity, if you use offensive language and then part with some money, it would show lack of manners. Even a small sum given with good wishes and encouraging words has great worth. Even enemies become our friends, when they realise that in us there is a 'charm of manners'.

There may be some teachers who are always short-tempered and impatient. Likewise, there may be some parents of a similar disposition. They can not correct children by harsh words or even by a rod. They spoil the children by the use of their impolite language or improper harsh methods. St. Paul says "If a man be overtaken in a fault, restore him in a spirit of meekness". Cavour, the maker of Italy. referring to the Neapolitans said "It is not their fault. They are ill-governed. You must moralise the country and not insult them, simply saying they are corrupt."

Be sincere, be humble and realise that God is within us all and God has created us all as equals. Defects are

found among us, of some sort or other. They are to be corrected when found among others by polite words only. In Sanskrit it is called 'Sa'ma' method—method of gentleness. When defects of our own are pointed out to us by others, we must not resent their remarks. In our daily social intercourse, in the management of our body, our walks and our standing posture, we should be calm, dignified but not proud and showy.

To scribble on the walls of a school-building, to spit on the floor, to scatter bits of paper all over, all indicate bad manners and lack of courtesy.

Courtesy at home demands respect and obedience to our parents, love and affection towards our brothers and sisters and sympathy and kindness to our servants. Contrast with these the effects of petty quarrels and bickerings in the home life. Courteous behaviour makes a heaven of home. At school be always polite to your teachers and fellow-students. Pick up no quarrels, rouse them not to anger by carelessly spoken words and strictly obey the laws of school discipline. In the street, be not loitering or be not picking up quarrels. Walk in such a manner as not to infringe the laws of traffic. 'Keep to the right where drivers keep to the left'. If you are a cyclist, see that you ride cautiously and not rashly. If any accident takes place, politely handle the situation. In order to

defend your own action, use no provocative language to the person injured.

Realise that each community has certain rules of etiquette. Respect their feelings. Because the manners of other people differ from those of yours, treat them not disrespectfully. Revere their customs and methods of observances religious or social. Many unpleasant situations can be avoided by our accommodating attitude. If we feel that a particular observance is good, because it is 'ours', for a similar reason we should feel that others have an equal right to entertain a similar feeling. It is better to put a charitable construction on all these. At least courtesy demands it. Politeness warrants it. Please note there is much truth in the saying "Manners make a man". That means discourtesy mars a man. Neglect not anything because it is apparently trifling.

If any of our acquaintances or friends make an innocent joke, let us not take any offence at it. Let us see the spirit underlying it. It is said that during the last war (1914—18), when the Holy Carpet was being taken from Cairo to Mecca, the British troops also saluted the the Carpet, thus respecting the feelings of the Mohamed-ans as well. If manners have charms, courtesy has special attraction.

## QUESTIONS.

1. What is courtesy ? Explain its significance.
  2. What rules of courtesy will you observe at School or Home?
  3. Explain "Manners make a man" and "Charm of Manners".
  4. How would you show courtesy to the etiquette of other communities?
  5. Write an essay on '*Politeness*'.
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## LESSON X.

## Health and Cleanliness.

Taking proper care of the body is considered from time immemorial as the first duty of man. Without a sound and healthy body nothing great can be achieved in the world. Health is real wealth. Different organs of the body must function normally and then alone we can really be happy. An unhealthy body is a source of misery always. Kalidasa, the great Sanskrit poet says "A sound

body is the basis of Dharma—Duty or religion—.” A Latin proverb says ‘Mens Sana in Corpore Sano—’ A sound mind in a sound body. Ill-health prevents us from discharging our daily duties. Students are deprived of the benefits of class-studies. Workmen can not attend to their work properly and traders or merchants can not carry on their work, unless they are physically sound. Men of thought can not do full justice to their work, as long as they suffer from ailments of any kind. Not only does an unhealthy man suffer but as a result of his illness his dependents also suffer. How many students have lost their chances of success in their class or public examinations on account of their ill-health? Undoubtedly maintaining one’s health is one’s paramount duty. A feeble mind is the product of a feeble body. Hence great importance is attached to the care of the health of all the school children.

Medical Inspection and the provision of games and sports in the school form a necessary item on the school programme of work. Any disregard of the directions given by the Medical Inspector of Schools or neglect on the part of students to take part in healthy games will result in doing incalculable harm to them. Healthy boys and girls are the essential requisites of happy homes and of really progressive nations. The ancient Romans or the ancient

Greeks or the ancient nations of the East attached very great importance to the physical welfare of the people. Even now, sincere attempts are being made all the civilised world over to promote and maintain the physical culture of the students, the youths and even of the aged. It has become the primary duty of the State to create all facilities for the improvement of the health of the people and to enforce, if need be, the laws of sanitation and hygiene. A sound body is undeniably the basis, nay the instrument, of righteousness and is capable of yielding a crop of good thoughts and noble actions. All the religions enjoin such duties as would keep the body healthy and clean, e. g. daily baths or ablutions.

The human body is a marvellous structure. Meticulous care is needed to keep delicate organs, such as the eyes, the liver, the spleen, the heart, the teeth or the ears healthy. Wrong methods of reading adversely affect the eye-sight. Neglect of dental hygiene, particularly of the teeth, will result in upsetting the digestive organs and thereby endanger health. How many young men have, by sheer neglect, spoilt their eyes that are in the words of Emerson 'indicative of the antiquity of Soul'. Full and abundant life can be maintained by a healthy and strong body. Note the proverb "Be old when young that you may be young when old". Keep the body fit, lead a

pure life and live as if you feel very young and active when old. We have to discipline the body by observing the rules of health. Due attention has to be paid to cleanliness, food, exercise and rest. We have to be regular and moderate. Self-control is essential. 'Cleanliness is next to godliness'. Just as clean thoughts are necessary for a healthy mind, so bodily cleanliness regarding dress and habits is essential for good health. Life has to be regulated by temperance and moderation in satisfying our daily needs. A healthy life is a 'holy and whole' life. Body, mind and soul, all need regulation. If order is the first law of nature, regularity in food, sleep, work and play is the first law of health. Power to resist the onslaughts of diseases has to be conserved. Diseases can be prevented, if not entirely avoided, by observing the laws of health as far as possible. Recent researches have revealed great truths regarding food and diet and the prevention of diseases and epidemics. Our Government is issuing 'Health Bulletins' regarding diet from time to time. Health depends not upon the quantity of food we take but upon the *quality* of food we consume. H. E. H. the Nizam's Public Health Department, as well as the Govt. of India, have been issuing from time to time bulletins as Nutrition Series and Balanced Diet. They show how home-pounded rice is better than milled or undermilled rice, how wheat, jawar, bajra or ragi have more nutritive value than rice,

how rice is to be cooked to retain its nutritive value and what diseases are caused by taking milled rice, e. g. Beri-beri. Heart-diseases and Sore Tongue

Now-a-days experts are recommending what is called '*a balanced diet*'. Food has to be qualitatively and quantitatively regulated according to the needs of the body. 'Food is the instrument of nourishment and nutrition is the act of using it.' Recent researches have shown the amount of energy used up in the processes of life. That energy is measured in calories, i. e. units of heat. The components of food needed is classified as under (1) Proteins (2) Carbohydrates and (3) Fats. Vitamins A, B, C, D and E are also ascertained, their need and their sources in vegetables, pulses, cereals are discussed scientifically, principles of reasonable diet and balanced diet explaining what constitutes adequate diet, what are human requirements regarding calories, fat, proteins, vitamins and minerals and in what proportion should the various factors of food be combined are all well explained. One of the best books that can be recommended for this purpose is "Health and Nutrition in India" by Dr. N. Gangulee, which, in popular language, gives good deal of information on this important subject. A balanced diet as given by Mr. Vigor, Govt. of India Food expert is as follows. He says an average person needs.



15 oz. Cereals	}	Food should consist of these elements to have the minimum requirements of the body. In any case, green vegetables and fruits should be used freely. Rules of mastication, proper digestion, absorption and assimilation should also be noted.
3 „ Pulse		
10 „ Vegetables		
2 „ Fats & Oils		
2 „ Fruits		
8 „ Milk	}	

### *A Note on Balanced-Diet in greater details :*

The food we eat should not only give us sufficient heat and energy for all work but also it should give us material needed for normal growth and for repair of the daily wear and tear of tissues. This double function is discharged by different components of food, such as Proteins, Fats, Carbohydrates, mineral salts, vitamins and water. Starches sugar and fats are 'fuel foods.' Proteins are found in milk, eggs, oilseeds and pulses. What we have to aim at is the diet that will contain these, roughly within certain proportions. Such diets are called balanced, standard or properly constituted diets. It is calculated that every adult requires normally 2600 calories per day. A manual worker needs 3000 calories. Dr. K. H. Mhaskar gives the following requirements of a well-balanced diet.

[*Statement*

Diet	Milk oz.	Meat or fish	Rice oz.	Wheat or Jawar oz	Pulses oz.	Oil-seeds oz	Fruits & Roots oz.	Leafy Vegetables oz	Fats and oils oz.	Sugar or Jaggery oz	Protein, grains	Carbohydrates.	Fats	Calories
1. Non-Vegetarian	9.	2.6.	6.	2.	1.5.	3.	14.	2.	85.	440.	76.	2860		
2. Vegetarian	18.	×	6.	9.	2.	1.5.	3.	14.	88.	440.	76.	2870		

Liebigz was the first man to point out that food is necessary both for the building up of tissues and supplying energy to the body. Proteins build up the tissues while fats and carbohydrates act as the source of energy. Water is the medium for solution, absorption, metabolism and excretion of the foodstuffs. Salts and vitamins act as regulators of the body-processes. The balanced-diet is to meet all these requirements. If 3000 calories-heat units —be taken approximately as required for a healthy adult of average height and bulk, it is calculated that 1700 calories are required for the normal functions of the body during absolute rest and the remaining 1300 for the active work.

Then again, even in matters of walking, sitting and studying correct posture is needed. Rays of light ought to come from the correct direction to protect the eyesight, when we are reading. It is said that to lie down and read are not desirable. Erect posture and deep breathing should be tried. Games like football and cricket and many Indian games that are equally vigorous should be played. Swimming is also a healthy exercise. So also riding can be practised, if possible. Long walks in fresh air are conducive to good health, if, for any reason, vigorous games are disallowed by doctors. Cycling also should be moderate.

Prevention of diseases like Plague, Cholera, Dysentery or Tuberculosis is more desirable than their cure. We ought to be very careful in preventing our foodstuffs from coming in contact with the ravages of rats or of flies. These creatures carry diseases like Plague, Cholera or Dysentery. Sweets to be purchased from shops should be carefully observed. If they are not protected from flies, they should be rejected. Students in particular should not buy their eatables from hawkers who gather round the schools and offer their stuff without giving it any protection from flies, the main carriers of diseases.

Bodily cleanliness is enjoined by all the religions and should be scrupulously maintained. Daily baths with the use of suitable soaps and the use of simple but clean and tidy clothes should be resorted to. Particular care should be taken to segregate children suffering from scabies or ringworm. Skin-diseases spread through contact. Vessels used for drinking or storing water in any building should be perfectly clean, as also the surroundings of our homes and school-buildings. They should not be rendered dirty either by careless spitting on the floors or by scribbling on the walls. Even when dusters are used on the black-boards, care should be taken to see that chalk-dust is not inhaled by the pupils or the teachers in any form. Dusty floors, dirty furniture, unclean sport materials, careless

throwing of waste-paper or spilling ink on the walls or floor should be avoided. Each class should be provided with a waste-paper basket and proper use should be made of it.

Finger-nails, the shoes which we wear and our teeth need also cleanliness. The chewing of *pan*, betel-leaves and the use of tobacco in any form minimises the chances of maintaining cleanliness. These need discouragement, particularly in the case of youngsters. Think of these doctors 'Doctor Diet, Doctor Quiet and Dr. Merryman.' Observe, therefore, regularity in food, sleep, work and rest. Avoid the use of too many condiments or rich foods. Neglect of exercise in earlier life is dangerous. It renders future life unhealthy and unhappy. There is no wealth more valuable than health. Body and mind are closely related. Endeavours should be made to make them both healthy and strong as far as possible.

### QUESTIONS.

1. State the importance of Health.
2. How would you observe cleanliness of body ?
3. What do you understand by cleanliness at home and school ?
4. What is 'a balanced diet' ? Illustrate.

5. What games you like best and why ?
6. 'A sound mind in a sound body'—Discuss.
7. What are the common ways of keeping a class-room tidy and neat ?
8. What are the common diseases carried by flies or rats? What prompt measures are to be adopted to prevent them ?
9. "Prevention is better than cure"—Illustrate.
10. What rules should you observe *re* maintenance of good health and correct posture ?

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## PART II.

### CLASS IX. LESSON XI.

#### Self-Reliance.

R. W. Emerson, the great American thinker makes a profound observation, in one of his illuminating essays where he records "Self-existence is the attribute of the Supreme Cause and it constitutes the measure of good by the degree in which it enters into all lower forms.....

Nature suffers nothing to remain in her kingdoms *which cannot help itself*. The genesis and maturation of a plant, its poise and orbit, the bended tree recovering itself from the strong wind, the vital resources of every animal and vegetable are demonstrations of the self-sufficing and therefore *self relying soul*" that is to say, all growth, all development and all progress in all the kingdoms of nature depend upon this attribute of '*self-reliance*'. This is an inner virtue which enables its possessor to achieve great things. That brave spirit of self-help it is which tills the ground, tames wild beasts, builds railways or constructs aeroplanes or works miracles in the field of science. Each inventor, each builder, each thinker, each scientist be he Socrates, Luther, Copernicus, Galileo or Newton, Jesus or Mohamad the Prophet, had and should have this self-reliance in a very large measure, which alone enabled them to rise to the height of greatness and glory, in spite of their being misunderstood and presecuted at the time. What then can self-reliance not achieve? It is the driving force of all action.

But at the same time, we note some common forms of dependence on others, due to the lack of self-reliance. In the earliest stages of a man's life, he is to all intents and purposes, dependent on the love of parents. In infancy and childhood parents take care of their children in all

possible ways. They feed them, they clothe them and they protect them. If this dependence were to be the beall and endall of childhood, its growth will be greatly hampered. Till a certain stage is reached, a child is just made to walk a few steps either by the mother or the nurse but ultimately it is left to itself and has to rely on self-help to practise walking. Similar is the case in our schools. A teacher solves a typical problem or suggests a method to solve it. Afterwards, the student himself has to solve other allied problems. He has to depend upon his own work and industry to make any progress worth the name. If every time he were to depend upon the teacher, he will be nowhere. Lazy students get their home-exercises done by their private tutors and gain thereby no knowledge for themselves. In home-work set in a school, self-help is to be resorted to by the student. Else this habit of getting any work done by others will prove positively harmful in after-life, whether it be in an office, a firm or any business undertaking. Of course, in some cases guidance from the more experienced will be needed, but the completion of any work should be the result of self-reliance only.

Then again, there are some people who under the name of religion or profession always depend upon others for their food and clothing, although they are able-bodied.



Just think of the large number of beggars in our country. They dislike work and resort to beggary. Credulous people feed them and their existence is a source of positive danger to the society. These social parasites or drones are entirely lacking in self-reliance. What an unproductive class this is! Economically and socially they are harmful. More often, they develop criminal tendencies also and resort to robbery, theft or plunder. They also become the carriers of many diseases.

There is another class of lazy people who depend upon others for financial help. When once or twice they get loans from their acquaintances, this habit of borrowing takes a deep root in them. Later, they run into heavy debts and court misery. Even as members of Cooperative Credit Societies they go on borrowing and borrowing. "Once in debt, always in debt" will be their fate. Neither by honest labour nor by rigidly cutting down their expenditure will they avoid the necessity of borrowing. When it is once realised that borrowing is easy, they fail to see its future evil consequences. Inordinate love of luxury facilitated by borrowing will ruin them. Sometimes even educated people, when they go to seek their jobs depend upon obtaining recommendatory notes from some one or upon exercising the influence of their relatives or friends. But dependence on these is hardly fruitful. Either such

recommendatory notes are consigned to waste-paper-baskets or conscientious officers will feel that 'one who depends upon external recommendations is no good for the post.' Again, if the candidate feels that he has secured his job as the result of 'nepotism' or "strong recommendations' he will not feel inclined to work better, as he would feel that on all future occasions also, they would serve him well. Efficiency will thereby suffer, definitely as the result of the lack of self-reliance. Everytime he will have to be guided by others and he cannot form any opinion of his own. Work will be delayed and the whole machinery will be upset, all due to lack of self reliance.

Some of these examples will have brought home to you the evils of the lack of self-reliance. Such a person will feel that he is unfit to do any work by himself and as he goes on developing that 'inferiority-complex', he will be an utter failure in life. Timidity, cowardice or hypocrisy will fall to his lot and then he will be unfit to do any work, great or small. Of course, no one suggests that a man should overestimate his capabilities. All that is meant is that he should not underestimate them too. If a student were to always feel that he can never pass any examination and to give up the attempt, what more can he achieve in this world? Lack of self-confidence will always make him unfit. Some students feel that in

Mathematics they are weak. Once this notion gets rooted in their minds they will always be 'weak' throughout their student career. Mathematics will always be their bug-bear. Try hard and you will see that, that very subject will, with self-confidence become very interesting and easy too. Just take the example of the late Mr. Ramanujam. In his First Arts Examination of the Madras University he failed more than once in Mathematics, but even as an ordinary clerk in the Customs Department he continued to work on mathematical problems and won laurels in the field, in a foreign University. At last he became a Wrangler and a well-known Mathematician. What has self-reliance not done in his case? And for you, self-reliant boys and girls—what can it not do?

After all, it is question of a proper recognition of your abilities and their use that denotes "self-reliance". Great men and great women, though born in ordinary circumstances have become great because, they had self-confidence and self-reliance in themselves. They had that strong determination that is needed to overcome difficulties in the initial stage of their career.

Firdausi in his *Shah-Nama* refers to the example of Gushtasp, a king of Persia, who attained that dignity as a helper of his fellowmen and as a wise ruler. Prophet Zoraster was his contemporary. He tried his best but

failed in the beginning. Still he succeeded, as he had abundant self-confidence. Sir Syed Ahmed Khan of the M. A. O. College (Aligarh) fame, Socrates, Luther, Jesus, Swami Vivakananda, Prof. G. K. Gokhale, eminent judges like Ranade, Muthuswamy Iyer or Ashutosh Mukerjee, or scientists like Dr. P. C. Ray or J. C. Bose were all self-made men, who had in them great self-confidence. We are to believe more in pluck than in luck. Just think of the saying 'Heaven helps those who help themselves'. We are to 'put our shoulders to the wheel'. Just think of the passage quoted at the beginning of this essay and see why nature will not allow anything to remain which cannot help itself. So also, the society will not like the existence of any one who lacks self-confidence. A self-reliant man has to help himself and to help his neighbour as well.

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## LESSON XII.

### "Plain-Living and High-Thinking."

Plain-living denotes simple life. But a real simple life is difficult to lead. It implies an effort of supreme magnitude and needs a proper cultivation and discipline of our faculties. It does not mean a careless, purposeless

and an indifferent sort of life. It may not even mean a life with least or no great wants. If fewness of wants were to be the criterion of simplicity, the Esquimoos, the Hottentots, the Maoris or the Santals and the Gonds of India would be the simplest people on earth. A simple life is a strenuous life, free from luxury, pomp, show or, grandeur. It is a godly life. A simple man attends to his work in the most unassuming and unostentatious way. There is no fuss or gorgeousness about it. It is neither showy nor disorderly. It is faithful and truthful. To whom? Truthful to God and faithful to duty. It presupposes discipline of mind. Discipline is said to turn vice into virtue and to be able to do it, we must be earnest and godly. In brief, a simple life or a life of plain-living is a life free from outward show or love of luxury and is one of godliness and earnestness. Simplicity exercises a profound influence on all those that come in contact with 'Godly' people. It is exerting as it were a magnetic effect. Their personality, though simple is powerful.

A life of luxury carries with it great dangers. An ostentatious person has to spend money on his dress to begin with. His house is to be richly furnished. His paraphernalia cannot but be too unwieldy and unmanageable. He has his ambition to win the flattery or the

good-will of his friends. He has to please his flatterers and spend a good deal of money on them. His entertainments are costly. His food has to be exceedingly rich. His material possessions should be endless. His desires and wants necessarily have to be multiplied. His ambition knows no bounds. A time, in the case of the person who leads this sort of irresponsible life comes when his expenditure exceeds his income by far. Naturally he can not change his habits and has perforce to run into debts. Secondly, immoderation in eating and in habits will lead to bad health. Digestion will be impaired and diseases of various types will attack a person of luxurious habits. There are many cases of deaths due to heart-failure or nervous breakdown, as a result of intemperance. Thirdly, a man fond of luxury and ostentation has constant worries which will give him no peace of mind. Even trifles will cause him annoyance and make him short-tempered. His quondam friends will desert him and make him feel forlorn and lonely. Fourthly, whatever his daily occupations may be, he can not attend to them whole-heartedly. Fifthly, it will engender feelings of vanity and arrogance and he will look down upon other fellow-beings with contempt. Senseless imitation will tempt others to follow him. Rivalry and jealousy will lead to the creation of a class by itself and rigid class-distinctions would mean social discontent and disharmony.

Simple-living does not at all mean asceticism. No one suggests that a life of an ascetic or an anchorite is necessarily a simple one. We have to live a normal life in society and work for its welfare. It is not necessarily a life of abject poverty. 'Live in the world but be out of it with its temptations'. Contentment in poverty is not the ideal. There must be an impetus to lead a better and a happier life. Family-life has its own obligations and responsibilities. No wise person under the impulse of a life of self-denial can afford to neglect them. A simple life cannot be inconsistent with a life of action or of healthy activities. Pseudo-simplicity is hypocrisy and a breeder of social parasites. Drones are simpletons at the most and not simple-persons in the proper sense. They convert a happy land into a land which will have the notoriety of "A paradise of beggars". Therefore, then, think more of leading a simple-life in its real sense and seek solace thereby. What then are its advantages?

It will not make us run into debts necessitated by a life of luxury, the inordinate love for which means ruination. These debts will tend to be hereditary and our children and grand-children will also suffer for our sins of omission and commission. A man leading a simple-life can look up to the world bravely. Peace and contentment are the concomitants of genuine simplicity. Free-

dom from cares will add to the longevity of life. There is no doubt that worries shorten life. Researches in medical science have confirmed this view. These, again will enable us to feel sympathy for the poor and the lowly. We can spare our energies for more useful work than on wasting them on means of self-aggrandizement. The cause of fellowship and brotherhood will be advanced. Money spared from luxury can be usefully spent for the betterment of the deserving poor. A simple-life, therefore, gives us better health, a sounder mind and better means for rendering social service. A man fond of luxury is ego-centric and therefore eccentric.

We can then divert our energies from these pursuits, to self-study or social service. We can utilise our time in solving other more important problems of life. Our thoughts will be directed to matters of more permanent interest and of higher values. Mammon worship will be replaced by the worship of Higher Intelligence. It will thus add to our intellectual and moral culture also.

Plain-living is always to be coupled with High-thinking. Nobler thoughts, sublimer ideals and worthier aspirations are indicated by the word High-Thinking. Study of good books and company of good men will facilitate this kind of thinking. Invariably men given to a life of high thinking have been the benefactors of humanity.



Saints like Kabir, Nanak or Tukaram or St. Paul were first and foremost men of plain-living. Scientists like Huxley or Einstein are simultaneously men of High-Thinking. Thinkers like Tolstoy belong to this category. Dean Inge and Bertrand Russell condemn modern civilisation which tends towards a life of "High-living and plain-Thinking". Men of thought cannot afford to lead such a life. They do not want to do so. If they had wasted their energies on a life of ostentation, the world would have been all the more poorer and more miserable. Let each student, therefore, try and lay the foundation of this sort of life—Plain-living and High-thinking from his schoolboy days. Let him not worry his parents and compel them to spend their hard-earned money on luxury and ostentation. If his tastes and habits are made simpler, a happier life will be in store for him. Today, we revere the memory of great souls like the prophets of old, and thinkers of modern times because they were at once 'simple and great'. They have left permanent foot-prints on the sands of times, on account of their life of "plain-living and high-thinking".

## LESSON XIII.

## Discipline and Sense of Duty.

If order is needful for improvement, discipline is essential for maintaining that order, whether it be in a home, a school, an association or any institution. It means that each and every member should be trained to proper conduct and action by proper instructions and regular exercise in them. Human nature is so complex as to make the maintenance of order dependent on the exercise of control by proper authority. The authority of parents, teachers, organisers and the state should be necessarily exercised. Only, it should not be arbitrary. No institution can work satisfactorily unless the members observe the laws and obey their superiors with reverence. Every citizen has his own rights and obligations. He has his duties as well, towards the society. Rights and duties are interdependent. The exercise of control and the obedience to laws never suggest that people have to surrender all their rights and liberties and sell their souls also.

Love of liberty is natural, nay, it is instinctive. Real liberty leads to real happiness, so much so that legislators like Manu identify happiness with liberty. A bird in the cage seeks happiness in liberty. Even, if the cage be the

finest and the food given to it be the richest, it prefers flying to a forest and freely breathing open air outside. In man's history wars of independence have been nobly fought and won. Freedom of speech, freedom of thought and freedom of action are but the birth-rights of all the citizens. But at the same time, freedom to do what one likes is no real freedom. It may be that when such freedom is exercised by an individual, the rights and the liberties of others may be interfered with. It may degenerate into license and lead to anarchy. This point is well illustrated in what is called 'The Rule of the Road'. Each individual has the right to use the public road. At the same time, it is his duty to allow others to utilise the road with equal freedom and ease. If that liberty-loving individual claims his right to stand in the middle of the road and were to obstruct the traffic, the police-man is justified in controlling his liberty and directing him to the foot-path. Such a control is not inconsistent with the exercise of individual liberty. This point has been fully dealt with in an essay on "Rule of the Road" by "Alpha of the Plough". If there be no such restriction on liberty, there will be anarchy. Everybody cannot think of doing anything he likes because he has a claim to liberty. It must not interfere with either the liberty of other people or the social welfare in general. Hence, the state

exercises control on particular occasions. As a war-time measure, "food control, drug control and cloth-control", are exercised, although there is perfect liberty at other times to make use of those articles freely. It is exercised in the interests of the public. So, every institution frames certain laws which are to be obeyed by the members. Obedience to such laws does not mean loss of liberty.

Ordered corporate life needs control of liberty of all kinds

In a school there are definite rules and regulations which are to be obeyed. There is the time-table, both for curricular and extra-curricular activities. Each subject has been assigned to a particular period. Each student is asked to be punctual and regular in attendance. The school-debating society has certain rules *re* the procedure to be adopted. So also have all the games and sports. Institutions like Banks, Municipalities, clubs or associations have all framed certain laws for their guidance. Apparently they seem to place certain restrictions but that does not mean liberty is denied to individual members.

Likewise, the Government in a particular area frames rules and regulations in connection with its legislative, executive or judicial powers. The Governor-General or the Provincial Governors have been given special powers to issue ordinances on particular occasions. These are

issued in the interests of peace or harmony of the whole country. H. E. H. the Nizam issues special *Firmans* on special occasions. There are law-codes like the Indian Penal Code, The Criminal Procedure Code, Rules of Taxation, Copy-right regulations, Printing Press regulations, Laws governing the holding of public meetings or the passing of processions. All these are introduced for reasons of public safety and peace. In such cases, it is the duty of all the subjects to obey the laws framed by competent authorities. Their disregard or disobedience means the committing of a crime.

Supposing the hour between 12 noon to 1 p. m. is assigned for a subject like History or Civics in a school and just at that time some boys were to kick a foot-ball saying that they will play the game in the class-room, against all the rules, what would be the result? Can these boys argue that their liberty of playing the game has been interfered with, when the teacher sternly rebukes them and demands obedience from them? Likewise, all the laws of a country have to be obeyed. Supposing some decide upon paying no taxes to the Government, how on earth can that Govt. find means to carry on its functions? If parents control the evil tendencies of their children or if teachers demand that the personal habits should be clean and orderly, would that be a denial of the

grant of liberty ? The duty of obedience, therefore, is of paramount importance. It demands that all our actions and conduct towards superiors should be guided by reverence and due respect. Duty indicates what "*one ought to do*" There are moral or legal obligations. If we are not obedient and if we persist in carrying out our whimsical plans, in spite of their being harmful, we will reap as we sow. We and not others, will suffer most. The sense of duty is even capable of rising higher. Even at the risk of our own comforts, we are to discharge it. Think of Casabianca, who burnt himself on the deck, Rama the hero of the Ramayana when he chose to go to a forest at the word of his father or Prince Hal who went to jail under the orders of Gasgoine. Theirs were typical examples of obedience. 'For God, the country and the King' was the motto of genuine patriots. Discipline in an army or a navy is essential for a victory. This sense of duty it is that has inspired many an Indian soldier to obey and die for the country on the battle-fields. The success of a school, the happiness of a home and the peace of a country, all depend upon obedience to the laws and the discipline on the part of the individuals forming these institutions. Duty is the voice of the stern goddess. Even when it is unpleasant one has to discharge it. Ultimately the results will be good. Wordsworth addresses "Duty, the stern daughter of the Voice of God. Each one

of us has a duty to God, duty to country, duty to ruler, duty to home and school and even to animals in the lower creation. Perhaps some of you may be aspiring to be a 'leader' in the country. You will then expect your followers to obey you. Any one that has been not obedient in his life to others cannot reasonably expect others to be obedient to him later. All great men have been obedient to God and their ideals. Their early life was one of discipline. To-day we revere their names in all solemnity for their obedience and discipline. It demands self-control and humility. Both of them have their own reward, atleast the silent applause of conscience. Can you not win it? The Upanishads and other scriptures say "Obey your parents, obey your teachers and respect all."

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#### LESSON XIV.

##### Self-Control.

Man has a dual nature. He has in him the brute as well as the angel. He has also the capacity in him to tame the brute and rise to the dignity of the angel. He is ignorant, selfish, proud and sensual but at the same time, he is capable of becoming wise, benevolent, humble and dignified. His desires and wants are unlimited and he

seeks to gratify them in various ways. He has different tastes towards the enjoyment of which he ever struggles. Some of these may give him temporary pleasures. It should be known, however, that many a time, these tastes, aptitudes or desires deceive us. By the exercise of will-power and power of discrimination, we have to control them. Else, they will drive us to the verge of ruin. It is not suggested that all wants are to be left unsatisfied or the desires unfulfilled. The desires, be they sensual or otherwise are to be properly directed. The steed needs reins, the conveyances need brakes and the ships require the rudders. Else, the reaching of the destination will be not only risky but also impossible. Likewise, a successful life demands the proper canalising of our desires. That means the exercise of self-mastery, self-command, self-conquest or self-control. We are to be the masters of our desires, although they tend to make us slaves and ruin us. We have the desire for food. When taken in sufficient quantity, it will strengthen us. When the limits are exceeded, ill-health will surely result. Such is the case with all the other sensual pleasures. The world is full of temptations. Even the greatest had to resist them. Generally, we see strong men, rich men and even scholars of repute have come to grief, when they have exceeded the limits of moderation. The trouble is either we fail to distinguish means from an end or we become slaves of externals.



The mind should be governed. This is a form of *self-government* which is not in the gift of any one else. Well-controlled desires alone give real happiness, while ill-controlled or uncontrolled lead us to sorrow, although in the beginning they may prove pleasant.

Sometimes, out of the fear of punishment, we control our desires. Sometimes, we use force to maintain discipline, either in a school, in a home or in a state. But such discipline is not of great value. Even the self-control then exercised is meaningless. If the source of fear be withdrawn, a reaction will set in. Therefore, discipline based on consent which shows self-control is decidedly superior. In a school students should exercise self-control and willingly obey the laws of school discipline. It should not be a matter of the fear of punishment or the force used by the teachers. If any external authority were to force discipline, as soon as that force is withdrawn for some reason or other, there will be no discipline. On the other hand, greater chaos will result. Discipline is meant to be an aid to the smooth working of an institution. Workers and students should accept it as the development of their inner nature. It is exercised in their interests. The demand for the punctual attendance at or maintaining the safety of, the school or the institutional property is for the benefit of the students or the

members, besides, this practice of self-control as a voluntary step enables us to maintain self-control in our relations with others outside or in our own behaviour or attitude towards the society.

Self-control has to be exercised more particularly in the following cases :—

(1) Speech .—When we speak to our parents, teachers or friends we should carefully guard ourselves against rudeness. If in a fit of temper, impolite words were to be uttered, they tend to cause deeper wounds in the minds of those whom we speak to. In an unguarded moment, we may give expression to offensive remarks. Even if others speak to us rudely or harshly, we must not retort in the same rude fashion. Revenge is harmful. A polite answer or a gentle remark will turn away the wrath of others. We must be equally self-controlled, when we speak to our servants or subordinates. It is possible that they might have committed the error out of ignorance or unintentionally. A kind master or a kind official can get better work turned out by his servants or subordinates, when he is self-controlled in his speech. His commands issued as the result of anger may be obeyed for the time being but ultimately, the workers will be discouraged and the work will suffer. In any individual short temper is harmful both

to him and to those against whom it is directed. How often have we lost the valued friendship, because of our 'angry words' or inconsiderate remarks? Words before uttering should be carefully weighed. That means '*self-control*' (Quran Shareef: "Speak that only which is good to men, (II 77). They are doers of good who master their anger and forgive others when it is proper to do so (III-128)").

(b) *Writing*: So also in our writings. When we write letters to our friends, even in jest, let us not use offensive words or undignified expressions. Great authors, even when they are forced to be sarcastic, exercise great self-control. The humour of Addison even in his sarcasm is more effective than that of Dryden. The latter's satires left deep wounds. A gentle touch is more effective than a stab. The gentle remarks passed by Lord Macaulay in the opening paragraph of his Essay on Addison criticising Miss Lucy Atkinson are decidedly more powerful than some of his strong remarks in his Essay on Warren Hastings against the people inhabiting a certain area. Vituperative or polemic types of writing have no permanent value at all. Sweeping generalisations too are equally ineffectual and harmful. Even in righteous indignation self-control has to be exercised. Else, it might degenerate into meanness. Self-control is dignified. The best of art-critics

like Ruskin or Dr. Anand Coomarswamy or the critics of modern civilisation like Bertrand Russell or Dean Inge have shown great self-control in their writings. So have some oriental scholars like Max-Muller or Griffith done. Constructive criticism proceeds from self-control, while destructive criticism gives rise to mutual distrust and is a sheer waste of time and energy. Literary ambassadors with self-control bridge the gulf between nations and nations, while those without it build walls and create disharmony.

(c) In eating and drinking too, great moderation or self control is needed. It gives better health and more wealth. Total abstinence from alcoholic liquors is strongly recommended by medical experts. Use of tobacco particularly in the case of the young is positively harmful. It has baneful effects on the nervous system and makes the user develop an irritable temper. The economic loss needs no special emphasis.

[See the essay on "Moderation and Temperance" also]

(d) Equally dangerous are the sexual desires. Self-abuse brings on general debility. Lack of self-control in this respect has spread horrible diseases, which even affect the children of the victims. To avoid these temptations students should definitely give up the reading of indecent.

books, visits to cinema-shows which exhibit indecent pictures and bad company. They should be replaced by healthy pursuits.

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## LESSON XV.

### Sportsmanship and Cooperation.

Life is a game. We have to lead it as carefully and lawfully as we play any game. Every game has a set of rules which are to be followed strictly. Huxley in one of his essays says "Life is a chess-board. Men and women are the pieces. The great player is beyond. He guides them. The Great Umpire watches us playing the game. Many of the moral principles or laws have been briefly explained in this book. Let us try and observe them and put them into practice. What do they say? "Be good and do good". Just as in a successful game, all that take part in it have to work together, in this life, too, we have to work in union and harmony.

Let us suppose that a team of your school plays a football match against a team of another school. Or, it

may be a match between two teams of your own school. One team may win and the other lose. But in either cases what should be the relations between the two teams? After all, it is a game. If you lose it today, you may have better luck next time. Is it necessary that because you have lost it, you must begin to dislike or hate the other team? It is not at all so. In your own team, unless there is perfect harmony and all the members work in cooperation, no game could possibly be played. That same feeling of love should guide you in your relations with the other team, whether it belongs to your own school or to any other school. The game is not played for breeding disharmony. As brothers or sisters, you take part in it. Act then, like brothers or sisters. Cultivate the feelings of love, union and cooperation among all the players. They are not playing to satisfy their greed or ambition. Healthy competition is consistent with cooperation. Let not communalism or ill-feelings creep into the field of games or sports. Real sportsmanship indicates the cultivation of mutual love and harmony. Interschool tournaments or Inter-University matches are arranged with a definite purpose, viz, to bring about mutual harmony. Students from different schools and colleges come together, play a happy game and part as good friends. Defeat or success does not and cannot count. Inter-school debates and Inter-university debates or sports afford excellent op-

portunities for cooperation, as much as the exchange of professors or teachers does for intellectual cooperation. Just think of the mission from Persia or China that some-time back visited India and Hyderabad too. The delegates of those cultural missions left the country with happy memories. They understood us and we understood them. The cause of intellectual cooperation was definitely advanced. What India owes to Persia what Persia owes to India, what China owes to India and what India can learn from China are points scored by these literary ambassadors. Let that spirit of sportsmanship guide us in all the fields of our activities. Let no unsportsman-like tricks or behaviour or mean ambition mar the excellence of the game, be it a foot-ball game or the game of life.

Then again, take the case of cooperation in all our undertakings. As civilisation has advanced, the need of cooperative institutions has grown. Just think of our Municipal Corporation, Village Panchayets, Local Boards Legislative or Executive Councils, University Senates or Syndicates, Trade-Unions or other Associations, all show the indispensable need for cooperation. If among these bodies, there should be no cooperation, how on earth can they go on? How can they achieve their ends and aims? If these bodies have anywhere failed, it was because the

members were either highly narrow-minded or too selfish. As long as they look to the common welfare of the society, nothing can be an impediment in their way of progress. They have to co-operate, work-together in a team-spirit. The trouble is, when any member of such a group is vain-glorious, self-centred and egotistic, mountains are made of mole-hills, petty differences of opinion give rise to great enmities and the whole structure collapses. With such dissensions families will break, institutions will go to rack and ruin and nations will wage wars. Chaos then will reign supreme. Self-aggrandisement, love of one's own glory are to be surrendered, when they clash with the *common*-interests. In histories we find great confederacies have crumbled to dust, when individual members thought of self-glorification. Empires have perished when there has been no harmony between the rulers and the ruled. Where cooperation exists glorious commonwealths have developed. The very term common-wealth is a synonym for *common-weal*. When mean rivalry, trade jealousy or unfair competition has ruled supreme, misery has befallen the nations in some form or other. If that is the case with empires and nations, what shall be the fate of institutions like families, schools, colleges or municipalities? That union is strength is almost a truism. Even in our school readers we have read many stories to show the strength of union. Who has not experienced



the truth of the maxim "United we stand and divided we fall" ?

Cooperation is based on the simple principle "*One for all and all for one*". Simple as the principle is, great indeed are its implications and potentialities. Of course, in a corporate body members may have differences of opinion. Even with these, cooperation is quite possible. We cannot expect that on all questions there shall be unanimity or uniformity. If the majority's opinion be for the common good, the minority should shed its distrust and mistrust and yield. If the minority be in the right—it is not necessary that the majority will be always in the right—the majority should reconsider its decision. One should not be afraid of the other. '*Fratero-phobia*' is the worst of all phobias. By this term it is meant '*fear of brothers*'. If that persists '*fatherhood of God*' will be '*furtherhood of God*' and brotherhood of man will be '*botherhood*' of man.

Among the conditions under which cooperation is possible the following may be considered.

- (1) Toleration for the opinions of others, be it in religion or politics. [See for details the lesson on "Toleration".]
- (2) There should be no unfair mix-up of politics and

religion. Matters religious are more or less individual, while politics deal with the society as a whole. Politics is good. Religion is good. But their incongruous mixture is bad.

- (3) The principle "In matters essential unity, in non-essentials liberty and in other affairs charity" should be fully recognised by all including the leaders and acted upon.
- (4) That 'Truth cannot be the monopoly of any one individual or creed' should always be realised. Each question has *three* sides, 'your side, my side and the right side'. This principle must be carefully digested.
- (5) Possibility of *pan-humanism* must be admitted. It is not a dream. Though difficult, it can be and has to be accomplished. At least, just for the sake of its peculiar difficulties, its achievement or endeavour to achieve should not be given up.
- (6) The welfare of the society more than the welfare of an individual or a community should be aimed at.

*Cooperation, National and International*:—That co-operation is essential for the social good, say for a parti-

cular society, goes without saying. Just think of the advantages of "Agricultural Cooperative Credit Societies" to the cultivators 'Cooperative Banks' to the traders 'Cooperative Housing Societies" to the members and "Producers' Cooperative Societies" or "Consumer's Cooperative Societies". In the age of 'tooth and claw competition', they have been blessings to the poor and the rich alike. To nations they have been inestimable boons.

International cooperation is also essential for progress and world peace. The League of Nations with its varied activities, political, economic and educational, some how failed, in spite of the immense good it did. Now after this world-war (1939——?) there is a move as is indicated by the Dumbarton Oaks Scheme about the New World Order. Its ideals are ventilated through the Atlantic Charter and President Roosevelt's 'Four Freedoms'. As a pre-requisite, it may be mentioned that with all these pious wishes, race or colour prejudices have to be definitely abandoned. Equal opportunities should be given to all the nations, be they small or great, the rulers or the ruled for cultural and economic growth or even to their aspirations towards liberty or freedom. May it come about is our earnest prayer ! Let students in their individual or the corporate capacity try to hasten the dawn of that bright day of the full achievements of international cooperation.

ation    The war wearied world needs it.    Time-spirit  
demands it    World-peace wants it

## LESSON XVI

### Reliability

The herd-instinct in man next to the self-preservation instinct is playing an important part in the formation of groups and associations. Each association has to recognise the importance of leadership in some form or other. The leader may be one individual or a group of select people, who may guide the destinies of that association. The success of the working of the association depends upon the ability of its leader. Just think of a leader like Marshall Stalin, Marshall Chiang-kai-Shaik or Mr. Churchill. They are 'the friend, the philosopher and the guide' of their respective people. Through thick and thin, through sunshine and storm, they are leading their people. Without them their countries would have been nowhere now. Each one has made the history of the country of which he is a born leader. Their speeches and actions have saved their countries in times of perils. Heroes they are at all points.

What then are the essential characteristics of a leader?

Each and every leader should be a man of integrity, self-sacrifice and patriotism. He should be God-fearing and trust-worthy. He should inspire confidence in his followers. They must have implicit faith in him and then only can they be guided by him successfully. Reliability then is a virtue of first-rate importance in a leader.

Even an ordinary man should possess this quality. His employers must have entire confidence in him. They must be made to realise that he can be trusted to do any work required of him. The master must feel that he will carry out all his instructions faithfully. When so much confidence is inspired in the employers, the work will proceed smoothly. There can be no room for undue interference and constant worry. Next to it is the quality of sincerity. Each and every one should be sincere in the discharge of duties. He must put heart and soul in the work he has undertaken. He must not do it simply to satisfy his superiors or to avoid the wrath of his masters. If a student does his homework exercises merely because his teacher is to be satisfied, his work will not have any real utility. He has to do it out of a sense of duty, not caring whether his master orders it or not. Lord Krishna in the Bhagavad Gita says, "You have to do the work as a matter of duty. Do not be guided by notions of obtaining any fruit thereof". Disinterested service is of the

highest value. Reliability is one of its attributes. It also demands that the execution of any work should be carried out without any partiality. Because he is a friend or a relative, no one should feel that the work entrusted by him or to him should be neglected. The leader as well as the follower should be guided by higher considerations. A reliable person will always be honest and above corruption, whether his work is supervised or not. He does it because it is his duty. A conscientious person is always reliable. A manager or the head of a department can safely trust him.

Common forms of unreliability are the following

If a student or an employee is required to attend to his work punctually, say at 10 a. m. and if he habitually comes late, his master will have no confidence in him. The late-comer, if he is a student, loses his lesson. If he be an employee, the work will suffer. Delay is always dangerous. Laziness or indifference may be the cause. Such a person may not at all do his work or postpone it indefinitely. All institutions have certain rules framed for the guidance of their members. If members intentionally disregard them, they will be considered unworthy of trust. They can never rise in the estimation of their employers and will thereby lose all chances of promotion. If the head of any department or section be

partial to his friends or relatives and were to condone any irregularity on their part, because they happen to be the object of his misplaced kindness, others will resent. The work will suffer and he himself may come to grief for such a wilful neglect. Then again, if a person possesses an itching-palm and wants to receive any bribes for any help rendered, his evil desires and intentions will surely cause loss to the Government. The corrupt person will be tempted to persist and invite misery and disgrace. With a view to feather his own nest by evil means, if he were to receive bribes or resort to corrupt practices, he will cause loss to the person concerned and the society in general. Bribery corrupts both, the giver and the receiver. The level of public morals will fall. Crimes may go either undetected or unpunished. Corruption will encourage criminal tendencies. The Government or any private employers, when once they find out their employees are corrupt and therefore unreliable, they will lose their employment and suffer disgraceful punishment. When once any one falls a victim to this temptation, the evil tendencies will lead him to greater crimes. After all, he is sure to be detected one day or other and punished severely for his misbehaviour. If, even granting that he is not detected, will such a corrupt person ever have peace of mind? Will not his conscience prick him? Does not God watch him? Sometimes weak-minded persons feel tempted to

utilise public funds for their own use. Such a misappropriation deserves severe condemnation. It is no better than a regular theft. Sometimes the Government feels the necessity of appointing Committees like "Anti-corruption Committees" and disgraceful cases are then brought to light and the perpetrators are given exemplary punishments. Ill-got money is ill-spent. Vices-individual and social—are encouraged. Misery spreads all around. For the sins of the parents innocent children too have to suffer. The dependents of corrupt servants have also to undergo many miseries.

As such, such evil tendencies should be checked in the earlier stages alone. As students they should try to gain the confidence of their teachers by being punctual and dutiful. Cheating in any examination is equally despicable. Students who attempt copying in their examination-halls are expelled and even debarred from appearing for further examinations. Valuable time is thereby lost. Life becomes a misery. In public bodies there is an absolute need of purity. Else the ideals of doing any public good will never be reached. Hard earned money collected from the subscriptions of the members for any good cause will be wasted. Good work will suffer on account of the selfishness and the meanness of a few members. As such, purity of conduct should be main-



tained by all the members of any corporate body in the interests of all. In the fields of education, trade, industry, state or party organisations of any kind there is an urgent need of reliable leaders and equally reliable followers. If servants are reliable, their masters will be happy. If students are reliable, schools will show good progress. If leaders are reliable, the followers can achieve greater success. Movements will prosper. Reliability always gives best results in all the walks of life. When the accounts are audited finally, let the balance-sheet be clean, neat and correct. The world-trade, the Banking-system and all our transactions are carried on "*credit*", which means faith (credo—I believe). All social relations are likewise to be sanctified by honesty of purpose. That is reliability. Let us all try and possess it.

## LESSON XVII.

### "Clarity and Independence of Thought."

Man's nature is composite. He is made up of body, mind and soul. For his development it is necessary that all these should work harmoniously. With his body he *does*, with his mind he *thinks* and with his soul he *realises* the eternal spirit and the divine in him. With his mind or brain he *has* to perceive the nature around him. When

any difficult problem presents itself or when any peculiar situation arises, he has to *think*. Even in ordinary affairs of life or in the matter of his daily duties, he has to think and act. Man is therefore called 'A thinking being'. It is this *manan-shakti*—power to think—that distinguishes him from all the other creation. Man is what he thinks and does. Thought is all powerful. It is the source of all his activities. In matters of this *thought* what principles should he follow? Should he always depend upon others? Should others think for him? Or should he think for himself? Then again, should he be vague or definite? Let us try and answer these questions briefly in this essay

Mind or brain has a creative faculty. It is wonderful indeed. Man, its possessor can give 'a definite shape to even an airy nothing'. Then he can be a poet. He can form ideals, can solve difficult problems of life and death and become a philosopher. He can observe facts, experiment upon them and become a scientist. In fact, he can create a world of his own. That is what a Plato, a Shakespeare, a Darwin or a Tagore has done. Men of action are men of thought to begin with. What they have done you can also do.

*To know* and *to think* are two different functions. When we fill our minds with information gathering it from outside sources, we are to said 'to know'.

When we, as a result of the knowledge acquired, create some thing new for ourselves by the power of our mind, we have '*to think*'. When a student reads books and follows the instructions of his parents and teachers, he acquires knowledge but unless and until he begins to judge for himself what is right and what is wrong, his thinking shall not have begun. In one case he crams and stuffs, in another case he learns to judge and think for himself. That is, he independently thinks out for himself. He is not solely guided by what books or people say about anything. Independent thinking is of great practical value. Of course, it must be clear and not vague or false or loose. Let us suppose that we have decided to go to a certain place. If to reach our destination there be many ways, we select that path which may be the shortest and the safest and perhaps the cheapest also. We judge. We think and act. *Loose-thinking*: Sometimes as a result of careless living we indulge in loose thinking. To be 'slovenly in thought' has many a danger. When we use a word carelessly, its effects may be serious. We may be giving offence to others, without any cause whatsoever. Careless words will even terminate the best friendship. We shall then have to repent for what we have said. Repentance always comes late. It would be too late to mend matters. Then again, there are some common ideas about men, manners, customs or observances. We are inclined to

accept them as 'Gospel-truths', without caring to observe whether there is any basis of truth in them. Or simply because our elders or ancestors accepted or believed in certain theories, we too accept them. That would lead us to ridiculous situations. At one time, it was rumoured that in a certain area near Bhowngaer 'rain of pearls' fell. All credulous people believed the story but scientists and doctors would not do so. It was later found out that in that area eggs of frogs were laid and they had accumulated in one place. Perhaps they looked like pearls. Those who trusted and judged things by appearances could not ask themselves how it was possible for 'pearls' to be formed in the clouds. People given to loose thinking did believe them to be real pearls. Here they were guided by the rumours or what others said and believed in. No independent judgement was formed. Many of our superstitious beliefs come under the category of loose thinking. Thinking them to be true we waste good money on bad causes and suffer. Lack of independent thinking is responsible for the continuances of many objectionable practices. (b) Then again, loose thinking leads to dangerous results. Supposing some one or two students with real or imaginary grievances resort to the objectionable method of 'strikes' and in order to have a larger number of sympathisers for their cause they start shouting certain slogans. Students of loose thinking will not care to exa-

mine the real cause or the ultimate results of such strikes and may yield to the temptation of 'joining the mob' and create unnecessary trouble and cause loss. Not so the students of independent thought. They will maintain the balance of mind and act wisely. Such popular slogans as 'Religion in danger' 'Culture destroyed' 'Burn anything that is alien' tempt youngsters to be the victims of loose thinking. Slothful thinking or false thinking leads to social disharmony. Communal riots, family quarrels or school-disturbances are at bottom the result of this type of 'thinking'. Sometimes trifles are magnified. Sometimes 'storms are raised in a teacup.' Sometimes self-interested persons make a show of 'self-sacrifice' and drive the weakminded to ruin. They create false panic and cause trouble. Particularly in times of war loose thinking plays havoc. At one time, it was rumoured that 'all workers in the city of Hyderabad would be taken away by force to the battle-field.' All the *Bhois* and daily wage-earners were panic-stricken and ran away to their villages, where they suffered more heavily on account of want of employment there. No body ever thought how and why on earth, they would be sent on active-service and that too by compulsion. Both their city employers and those employees suffered. Some people take particular delight in spreading false rumours. Against anti-plague inoculations or anti-cholera injections many a time false rumours are spread. They

talk loosely and say that "injections or inoculations kill people". The worst results that follow can be better imagined than described. Emotion-driven young men are easily thrown off their feet by false-thinking leading to wrong action. What can be the ultimate benefits of destroying property or compound walls or molesting innocent persons? Damage to property cannot achieve great purpose in life. Ultimately our own people, our own institutions and even our own Govt. will be put to great economic loss. Rash acts always end in disaster. They are necessarily fruitless and vain. Each one of us should guard against 'loose-thinking' or 'slovenly thought'.

*Need for clear-thinking*:—Its benefits.

- (1) Truth can be achieved only as a result of clear-thinking. Judge the pros and cons of any problem you have to tackle, without any bias or prepossessions and then, when you once find after mature thought that a particular step is necessary, boldly take it.
- (2) Observe facts with the precision of a scientist. Just note with what patience and perseverance scientists have observed facts and think of the benefits which they have bestowed upon mankind by their clear-thinking, observations and experiments.

- (3) See to what conclusion you arrive at by independent judgement. Let not others think for you.
- (4) Give a patient and a sympathetic hearing to those that hold an opinion different from that of yours.
- (5) If you are, in spite of your best attempts, unable to arrive at a conclusion and if your mind is crossed with doubts and misgivings, then consult experienced and impartial judges, be they books or men. But still, think for yourself again.
- (6) Let your judgement be upright and sincere. Do not then be afraid of what others may think of you or your actions. Have moral courage.
- (7) Depend upon the applause of your own trained conscience and not upon the opinions of others.
- (8) Note that a crammer is invariably a loose-thinker. Depend more upon your own power of thinking, which should be developed properly.

True-thinking is an important part of the education you receive in schools. It must enable you to submit the commonly accepted ideas to severe test of reason and clear-thinking. You have to find out for yourself what is good and discard what is bad. But do it humbly and reverently. No force or haste is to be resorted to. The

power to think needs development. The great books that have been selected for your study by your teachers do guide you in that development. Just as physical exercise and nutritious food are needed for your good health, these great thoughts of great men are needed and they act as mental tonics. It is a good practice to write out the precis of what you have read in your books. In this scientific age need for clear-thinking is as great as ever. In your future life many a time you will be confronted with the need to solve difficult problems. Just then your preparation in the school will be very helpful to you. Independent thinking reverentially and humbly carried on is very beneficial.

Just think of a law of nature. "To sow a thought is to reap an action. To sow an action is to reap a habit. To sow a habit is to reap character. To sow character is to reap destiny". This shows how right-thinking affects our destiny. Here follows a formula for a successful life.

Correct-thinking + Concentration + Perseverance towards a goal = Success.



## LESSON XVIII.

## Conscience.

When there is any violation of a recognised principle of duty, each individual has a feeling of pain. This experience may be termed 'conscience' in one sense., (Latin *conscire* = to know - to be conscious of wrong.) It also means the principle of judgment by which we say one action or one kind of action, to be right and another wrong. This principle of judgment may appear in an individual or in a body of men. cp the term "The conscience of Asia or Europe" or "The Non-conformist conscience," It may mean 'sensibility' or even 'reflection' but here we are concerned with its moral sense. It is the power to discern between right and wrong. Some refer to it as 'The Inner Voice' or 'the still small voice' which chastises silently a man when he does any wrong, when he shirks duty or becomes a sinner. When there is any temptation and we feel inclined to do some wrong the inner voice will certainly dictate "Do not do this. It is wrong". When it is a good act also, it will applaud and say "Do it, because it is right." It is no doubt referred to as the fundamental principle of morals but it may not then mean to be the conscience of this or that individual. Each man has his own standard of right. It may by itself be defective, such a man may act according to his cons-

cience but still he will act wrongly. The moral sense however, is not a blind faculty laying down arbitrary principles for our guidance. Those principles must be capable of reasonable justification. There is the *Law of Reason* as well. There is what is called "*Commonsense morality*" A Thug may feel that the human sacrifice which he offered to please his deity was according to his conscience 'right'. He may justify his acts of plunder. But that is not the significance of the term 'conscience' in its moral sense. It has to be developed on certain definite principles which shall be explained presently.

There can be no denying the fact that there is that 'inner voice' even among children and even among the uncivilised tribes. Our daily experiences too confirm it. When children do any undesirable act, they hide themselves and feel ashamed. Darwin, the great scientist remarks that even the barbarians have undoubted capacity for moral and mental development. Even if we subject ourselves to self-analysis, we shall find that there have been moments in our life when the inner voice has admonished us, when we spoke a harsh word, when we did some positive harm to others or when we violated any principle of duty. We then feel the sting of remorse. Likewise, when we have done any good too, we feel there comes some encouragement from inside saying 'Go on. You

have done the right thing". Let us then recognise this 'voice of God' and be trying to develop it and obey its dictates. This 'lightning of the mind' or 'this spiritual endowment' and that faculty which enables us to distinguish good from bad may be termed '*Conscience*'. How that should be developed then is the next question.

It must be kept active, healthy and strong by our strong willpower. It needs exercise and nutrition, just as the body does. The cultivation of the will-power trains us to obey the dictates of our conscience which govern our lives always. Our thoughts, our words and our deeds should conform to the decree of that Judge or that Monarch. What conditions govern that state?

By education the will has to be trained. By education character is formed. There are evil passions in men, such as jealousy, anger, idleness and selfishness. Those have to be conquered. The books we study guide us in this direction. So do the precepts and the examples of our teachers. Good books like Carlyle's "Heroes and Heroworship", Smiles, 'Self-help' or Chesterfield's 'Letters to his Son, stir our feelings and touch the tenderest chords of our hearts. So do the examples of great teachers like Arnold of Rugby or a Gokhale or a Tagore. Those great personalities have set inspiring examples before us. They

heard 'the inner voice' themselves and became great and good.

The teachings of all religions do the same. "Kindly Light has to lead us." "We meditate on Thy Glory and may He lead us from darkness to Light." "May Thy Kingdom Come" "God is within us. Let us find Him by prayer and Meditation" "Kingdom of God' is within us." These are some of the religious precepts. Prayers, Meditation and love of humanity direct us to train the will and develop the Conscience. Religions teach us "we should be personally good and socially good too."

The society in which we live gives us many opportunities to grow our conscience. Think of the term "Social Conscience" or "The Peoples' Soul". The voice of the people is also called the voice of God. Society, in spite of its ignorance and prejudice does recognise the value of goodness and greatness. It does honour its great and good men. Social conscience has to be roused as individual conscience has to be developed. Even criminals need be reformed and they are capable of being turned out good citizens. They do repent for their crimes, which they at one time secretly committed. Says Cowper "Vice gives indirect applause to virtue". Compare the results of the working of societies such as "Prisoners' Aid Societies." Our own homes too give us opportunities to develop

our conscience. All the members of our families, our parents, our brothers and sisters and our servants widen the circle of our duties and obligations. We are to take advantage of all the opportunities which by our actions make us happy and good. In our dealings with others let us hear the dictates of our conscience. Why is it said that "Conscience makes cowards of us all"? Why do we hesitate in doing a deed tending to be an evil one? Perhaps, conscience does not approve of it.

When Arjuna felt discouraged on the battle-field of Kurukshetra Lord Krishna encouraged him to help the growth of his conscience. Just think of the significance of Lord Nelson's exhortation "England expects every man to do his duty." The Commander of an army commands in a war of righteousness his soldiers "Sacrifice. Fight bravely for your country and God". The educational reformer proclaims "Drive away illiteracy". By obeying the dictates of our conscience the social conscience is developed. Society is a training ground for developing our own conscience, just as "Local-self Govt." is a school for training in 'self-Government or a Teachers' Training College is a place where a good teacher is made a better teacher.

Let us look at the question from another standpoint. The society has certain accepted beliefs at a given period.

The tribes have their own customs and observances. Different circumstances bring different obligations. "New occasions teach new duties" "Time makes ancient good uncouth" (Lowell). Human conduct has always a social significance. Human mind shows its development in relation to its social environment. Conscience individual is more often a reflection of the ideas and beliefs of the society of which that individual forms a member. In an age, when early marriages and restrictions on the liberties of women were common and supposed to have even the sanction of the scriptures, common men's or almost all the men's consciences made them believe that they were 'good' customs. Take the case of 'Sati'. Orthodox people at the time thought that the burning of the widows on the funeral pyres of the husbands was sanctioned by "Social Conscience". But reformers like Raja Ram Mohan Roy felt otherwise. Their conscience was not "a reflex of the society." It revolted. They felt that their own conscience dubbed such customs as "unmoral" or rather "immoral". Take the case of Socrates. He was accused by the society of "corrupting the youth" by his preaching and made to die the death of a martyr. His conscience then could not be a "reflection of the beliefs" of the then Greek society. It does revolt and did revolt and shall revolt when it finds objectionable practices and wrong beliefs current in a society. All the reformers had

a higher moral sense developed by their love of truth more than that of their society. The moral sense within us too, *i.e.* our conscience, when it realises that corrupt practices exist in a society, dictates to us the need to remove them peacefully. That has been the work of social reformers. Let us develop our conscience, then, on right lines and not necessarily by being influenced by current ideas of the times. Human nature is peculiarly constituted. As one great Christian saint remarked "Let us hate the sin and not the sinner." Our moral sense has to be cautiously but steadily developed both for our individual and social good.

## LESSON XIX.

### Gratitude.

In our relations with domestic animals such as dogs, horses, camels or bullocks we find that they respond to our acts towards them with certain remarkable feelings. If and when we treat them kindly, they respond to us in a peculiarly affectionate manner. We owe them a duty as they are useful to us also in more ways than one. An Arab's love for his camel, a Hindu's reverence for a cow or a peasant's love for his cattle are almost proverbial.

A dog, for example, well-known for its fidelity to its master receives some kindness from him and in return renders faithful service. But at the same time, it expresses its thankfulness in various forms by its peculiar looks and bark when the master is in its presence. You may just give it an indifferent push but all the same, call it back by its affectionate or pet name, observe how it speedily turns and gives a look remarkable for its thankfulness and jumps into your laps. Its obedience and faithfulness, nay its thankfulness to its master are all profoundly reflected in its eyes. Similar is the case with all other domestic animals. They may lack reason but certainly they do not lack the power to express thankfulness to their kind masters. Dumb animals they are but are very sincere in this respect. From the bottom of their hearts comes this particular expression. When such is the case with the lower animals much more should it be for man with his reason. When we receive some help from our friends, we naturally feel that we should express our thanks to them. Watch a patient lying on his sick bed. Doctors, nurses and friends come to console, comfort and try their best to relieve him of his troubles. The patient feels they are angels of mercy. From the bottom of his heart, sometimes with a tear in his eyes, he expresses his thankfulness to them. When any passenger in a crowded railway train offers a seat to you, how thankful you feel to him! In



this world, man situated as he is, has many occasions when he should respond to the kindness shown to him by others sympathetically. The words "Thank you" are simple but sublime. Politeness demands that each of us should invariably express this feeling of thankfulness to others, when we receive from them any help, however great or small it may be. Only perhaps a boor or an uncivilised man may fail to express it, when he receives any benefit from others. Politeness is a mark of civilisation or culture. Gratitude is its essential characteristic.

Now students in particular have to show their gratitude to the following:—

(1) Parents	{	From our birth they have given us all comforts and brought us up at great self-sacrifice. In our ill-health they have shown great solicitude. They have given us facilities for receiving education. Naturally, we have to show them our sincere gratitude for all these benefits which have been showered on us by them.
& Guardians		

(2) *Teachers*—we joined the school in an ignorant state. Our teachers gave us education and made 'men' of us. Our knowledge was widened by them. In all religions the followers are commanded to pay great respect to these. The Upanishads say—"Revere your parents—Revere your Gurus". (3) *Friends*—Morally, we are bound to express our thanks to these.

They have helped us in times of need. They have doubled our joys and halved our sorrows and (4) *The society* to which we belong by birth, by religion or nationality deserves our thanks. All these have combined in making us real citizens of the country. They all have given us special privileges and opportunities for bettering our lives.

Above all, we owe our deepest and sincerest *thanks* to God who has endowed us with body, mind and soul and created this wonderful world for us. As the creator and the sustainer, we owe Him everything and we have to express to Him our gratitude by regular prayers, meditation and service to our fellowmen.

[See the essay on 'Duty to God' for further particulars]. How can this gratitude be shown?

There are different ways for this purpose. In words we express it and always say to our friends "Thank you" for any help given. Only they must be sincere. Another way is to render them service as far as it lies in our power. Help them in times of need and try to do some kind of useful social service.

Just think of the saying '*Service is the rent we pay for our room on earth*'. When we occupy a house which does not belong to us we pay rent to the landlord. We

pay interest for the money borrowed for its use. We pay wages to the labourers for the service they render unto us. So rent, wages and interest we pay are paid for the service any one renders unto us. The action is reciprocal. But there is something like disinterested service also which we do to others or others do for us, in which case we are in duty bound to give thanks to our benefactors. This kind of service is the noblest. To God we have to bow in all humility and reverence and likewise to others. Gratitude is one of the most essential virtues, while ingratitude is the blackest of sins. The highest principles of religion teach us to be kind even to our enemies. So the above-quoted saying means we are to repay our debts which we owe to the society by means of rendering social service to the best of our abilities.

## LESSON XX.

### Social Service.

Man is essentially social. Just after his birth he breathes in the atmosphere of the love of his mother, father, brother and sister. As he grows, his circle of love expands and extends to teachers and friends. At the same time, he feels compassion for those who are miser-

able and his heart moves him to extend a helping hand to others. He is then led on to expend all his powers in their service. It makes him happy when others are happy and he identifies their welfare with his. Then he willingly bends himself to serve and minister to the needs of others. Of course, man in order to obtain his livelihood has to undertake some kind of work, e. g. clerkship in an office or mercantile firm or some position of rank and responsibility. He serves and is paid for it. The service we are discussing here, however, has another significance. It means *disinterested* service rendered to the cause of the social welfare. It is to be the outcome of love self-sacrifice, humility and reverence. Service is love. Service is sacrifice. It needs patience and self-effacement. It is to be 'lowly wise.'

The significance of the work depends largely on the spirit with which it is undertaken. If it is undertaken as a means of our livelihood or with a desire to get something in return, we have to render it as a matter of duty and obligation. It is rendered in the usual course. There is nothing extraordinary about it. We work and get something in return, either in cash or kind. But that service which is undertaken for the benefit of the society in a spirit of self-denial and self-sacrifice is indeed of a nobler type.

In marked contrast to the work of recluses, Sadhus and hermits the spirit of social service is manifesting itself all over the country. It has taken various forms but the end and aim of it all is 'doing good to the society' or 'bettering the lot of the less fortunate'.

*Forms of Social Service :*

1. Some people are trying to achieve political greatness and obtain greater rights and liberties to their people. There are the examples of men like Mr. Dadabhoy Nowrojee, Mr. G. K. Gokhale, Mr. M. A. Jinah, Mr. M. K. Gandhi, Mr. C. Raja Gopalachari and others.
2. Some are trying to remove pernicious social practices and customs which have degraded the society. They are reformers like Raja Ram Mohan Roy and Veerasha Lingam Panthalu.  
[See the essay on "Social Reform."]
3. Some have dedicated themselves to the cause of trade, agriculture, industries and commerce. Such are the members of the Tata family and many captains of Industries. Among these individuals may be mentioned the names of Sir M. Veshweshvaraiya and Sir Ardeshar Dalal, Nawab Salar Jung Bdr. and others.

4. Some are working for spreading education e. g.—

The village school master and those that have taken part in opening the Night Schools and Adult Education classes. The various missionary bodies such as the Protestant, the Wesleyan or the Catholic, have good many schools and colleges all over India. Some private agencies maintain institutions like the Women's University founded by Prof. Karve at Poona, e.g. The Deccan Education Society or the Ramkrishna Mission Schools. The Dayal-Bagh industrial School and many other technical institutions serve a similar purpose of driving away illiteracy and raising the standard of life ultimately. The different "Depressed Classes Missions" are trying to remove the disabilities of the backward classes by opening Schools and Hostels for them. The Servants of India Society is partly doing this sort of work also as they are conducting D. C. Missions on the S. W. Coast of India, in Malabar and Kanara. We have some Orphanages here.

5. The founders of Schools for the Deaf and the Dumb, as well as for the Blind are also doing very useful work, as at St. Dunstan near Dera Dun.

Our Govt. here has started this kind of work already. The Mission Hospitals particularly the Leper Hospital at Dichpalli, deserve special mention in this connexion. Preventive measures for fell diseases like Leprosy and Consumption (Tuberculosis) are being systematically adopted all over India. It is difficult to imagine a nobler type of social service than this.

6. Cooperative Credit Banks have helped to minimise the evil effects of borrowing loans at high rates of interest by the rural population. Rural Indebtedness has been a curse in this country and measures adopted to lessen it are praiseworthy.
7. Charitable Dispensaries like Ratan Bai J. Chenoy's (Secunderabad) or Bansilal's Hospital (Hyderabad) are also doing great social service. Ignorance and poverty are great handicaps to the progress of our country. Anything done to reduce them in a spirit of self-denial is real social service. Some public bodies have been doing special kind of social work in improving the lot of women. All-India-Women's Association leads this kind of activity. It has its branches here also.

In our state also there are many problems similar to those in British India.

1. First and foremost is illiteracy. Spread of education—Primary and technical—is the paramount need. The Govt. is keenly pushing forward the scheme of the extension of this kind of education throughout the vast dominions. Special facilities are being created for helping the Depressed Classes as well as the Backward-tribes in some parts of the States.
2. Cottage-industries such as basket-making, weaving manufacture of carpets, handmade paper and toys are being attended to. This would help to advance the cause of the economic betterment of the poorer classes. The 'grow-more food' campaign has given an impetus to this kind of betterment. Fruit cultivation like that of citrus and grapes, the papaiya and the guava or the mangoes is also being encouraged and has produced good results. So have the Agricultural Farms, the improvement of the cattle-breed and the poultry been maintained in these Dominions.
3. To remove the scourge of rural indebtedness, surveys have been undertaken. Conciliation Boards and the opening of Rural Cooperative Credit Societies have done much useful work in this direction. Grain-Banks are proposed to be open-



ed in all the 22,000 villages in the dominions, so also "Taluka Development Unions" which will be purely democratic institutions.

4. Betterment of roads, Village-Sanitation, Itinerant Hospitals, Radio-programmes and Temperance Lectures have all been attended to by the Local Government.

A special Dept. as "The Village-Reconstruction" has been opened in order to better the lot of the villagers. The social activities of the Govt. to ensure the health, the wealth and the prosperity of our villagers deserve special notice in this connexion. The revival of the village-Panchayat Scheme has been a boon to these people. In future, the supply of electricity to the villages will be an additional boon to revive the industries and better their general conditions as far as its economic side is concerned. Of course, the villagers' conservatism is a great hurdle in the the path. But the spread of education-sweetness and light-will remove it. The nation of the state lives in the villages and there is greater need for reconstruction there.

*Form of Voluntary Service open to Students :*

The students in our schools and colleges have no doubt to look to their curricular activities primarily, but then extra-curricular activities will be equally beneficial

to them and to their fellowmen. The field of social service is here very wide indeed. With a literacy of 10 to 12 per cent undoubtedly voluntary service in the direction of driving that demon of illiteracy is open to senior students. During their long vacations they may teach the villagers, at least the three R's. (2) They may give them information on general topics by the aid of magic lantern lectures. Visual instruction has always greater efficacy. (3) Dramas enacted by them in vernaculars in the form of short plays of one or two hours duration will also be useful. Groups of students trained in these will be able both to instruct and entertain the villagers. (4) They may help the organisers of Adult Schools. (5) Senior girl-students may educate the grownup ladies in domestic hygiene and house management. (6) They may give radio-talks in the vernaculars on themes of general interests to the villagers (7) As boyscouts or as Girl-guides they have good many opportunities to do 'good turns' to their fellowmen. (8) On special occasions when calamities befall and diseases spread, they may take part in distributing medicines or cloth or food to the afflicted, under the guidance of experienced social workers. (9) They may help the circulating Libraries in the distribution work of these organisations. (10) They may explain to their relatives and friends the benefit of "National Saving Schemes."

Elders can start "Rescue Homes", 'Seva-Sadans' and Hostels or well managed Boarding Houses or Free Libraries. The field of social service is very wide here, and full advantage should be taken of the opportunities afforded. "The Home for the Aged" near Secunderabad is an excellent institution. So also is the Orphanage at Sarunagar. The Muslims have one or two orphanages here. So also the Marathas. They deserve encouragement. The opening of institutions like *Dharma-Shalas* or the *Serais* is also helpful. Chowtries in the Madras Presidency serve a similar purpose. Rich men can open free-dispensaries for giving medical aid to the poor. The opening of cheap grain-shops and the Consumer's Cooperative Societies render social service to a certain extent.

The spirit of social service is abroad. Rulers, Statesmen, Politicians, Educationists and Philanthropists are giving practical illustrations of it. Let young men imbibe it and try their level best to show it in all humility and reverence. A life lived for the good of others is the noblest life.

The Cooperative Commonwealth of Gosaba in the Sunderaban District of Bengal founded by Sir Daniel Hamilton is a noteworthy example. Zoroaster in the *Ustavat Gatha* says "Happiness is the lot of him who works for others' happiness."

## LESSON XXI.

## Duty to God.

Just cast a careful glance at the wonderful Universe. On a dark night observe the firmament on high with its numerous solar systems, the constellation of stars, the Milky Way and our own solar system. The astronomers' telescopes have revealed to us the existence of stars of great magnitude and brilliance, all revolving and rotating, obeying certain definite laws of motion and gravity. Likewise, the microscopes of the scientists have revealed to us atoms, molecules electrons and a wonderful creation below. Each leaf or each drop of water by itself can be thought of as a Universe. In the whole creation there is order, there is design, there is plan and there is purpose. No house, no bridge, no machinery and in fact nothing can be constructed, unless there is some intelligent builder of it. The macrocosm is no chaos. There is one eternal self-existing, all-knowing and all-powerful Being who has created and designed this wonderful *Visva* and *Srushti*. While some call Him *Paramatma*, some Allaha, some the Holy Father, commonly, all men revere Him and call Him God. Man is the noblest of His creation. He is the Lord of all sentient beings and is '*Ashraf-ul-Maq-Loqat*. Man is endowed with thinking power. God has made him in His Own image. He has divinity in him

He is above all a Spiritual being who recognises and realises godliness in him. God is the fountain of all love holiness and goodness. To Him we bow in all reverence and humility. His gifts to us are numerous. We live, move and have our being in Him. Everything in and of us we owe to Him. Let us show gratitude to Him in all possible ways.

We are in duty bound to express our humble but sincere thanks to Him for His gifts and blessings. We have been given life, five senses and ability to move about. More than that we have been endowed with the sense of reason and power to distinguish good and bad. The gifts of heart and brain capable of progress, love, friendship and society are indeed wonderful and invaluable. After our birth our loving parents brought us up. Later, our school teachers educated us. In life we reap the benefits of good society. All this affection, love and happiness have flown through that primeval and primordial personality. This earth, the sun, the fauna and the flora, wide rivers, all sources of our food and clothing, natural beauty to satisfy our aesthetic sense and our moral being that gives us real comfort and happiness have all originated in Him and through Him.

Our duty to God then is sacred and holy.

*In what does it consist ?*

First and foremost, we should love God reverentially and sincerely. As the Bible says "We should love Him with all our heart." We love Nature for its grandeur, we love our parents, teachers and friends for their kindness. We are loyal to the Government for its care and solicitude for our well-being. This duty to God is discharged through *Bhakti* or devotion as is shown by Prophets, Saints and all wise men. When we love His goodness, we shall be kind to our fellowmen. He is our greatest and noblest ideal of goodness and greatness. Realisation of His great presence everywhere, in our heart and in our mind too shall make us upright and good. We can hide nothing from Him. He knows all our innermost thoughts and closely watches our deeds. He protects us from sin and misery. Secondly, we should express our thankfulness to Him by performing our daily duties of work and worship. We are to live in a spirit of prayer, recognising His presence and kindness everywhere. In sorrow or in joy we should think of Him as the source of hope, support and peace. Prayers offered in Sanskrit, Arabic, English, Hebrew, Greek, Latin or in any language speak of His greatness and are the means of expressing our thanks to Him. No gifts he needs from us. He is the giver of all gifts. He wants us to possess a pure heart and to perform

good deeds of service to other men. Thirdly, we must do only deeds of service to other men. Thirdly, we must do only such deeds, entertain such ideas or speak such words, as would please Him. A dutiful son pleases his father by his good deeds. So does our good friend. Any wrong act of ours will displease the parents. Let us do likewise only such deeds as would please Him. Let us realise that He loves only what is right and hates what is wrong. Likewise, we are asked to love all that is good and hate all that is evil. Let us not forget '*we are to hate the sin but love the sinner*'. Fourthly, let us try to imbibe all good principles taking Him as our model and ideal. Jesus Christ says 'Be ye perfect, even as your Father in heaven is perfect'. The Islamic prayers say "Thou art Great and Merciful". We also ought to be so. The Vedic literature asks us to pray 'Thou art Power. Give us Power. Thou art kindness, make us kind. Lead us from darkness to Light.'

Fifthly, we are to be beneficent and kind to our fellow-beings. God would certainly like us do some kind deed towards other creatures of His. Let us not be selfish and narrow-minded. Great devotees of God have always lived for others more than for themselves. They have come to do His will. What then can possibly be the means of expression of devotion to God?

Each and every religion has laid down certain daily duties by the discharge of which man can serve God. There are some differences in religious ceremonies or rituals but at bottom they convey but one central moral, viz., *Realisation of God*. Ways are different but the goal is the same. Religions are many but religion is one.

1. Prayers come first. Each man has to offer prayers according to the rules of his faith daily and regularly, wherein the followers contemplate His glory and seek His guidance. Individual prayers there are. Congregational prayers some have. "*Worship is worth-ship*". The greater our worth, the more substantial becomes our worship. Let us understand the true meaning and significance of the prayers we offer.
2. Yogees, Sadhus, Prophets and Philosophers practise contemplation of God's greatness in its various aspects. Silent meditation, perhaps in solitude, is practised. It gives spiritual strength, mental solace and strengthens will-power when it is judiciously conducted.
3. *Sacrifices, Yajna or Havan or Kurban*i some perform. Each religion recommends these in some form or other. The idea is that it must result



in the goodness of others, of the poor people, of the guests and of the deserving.

4. *Fasts*: All religions have this type of observance in some form or other. There is the month of *Ramazan*. On particular days of the week or fortnight the Hindus observe fasts. Medical science too, of late, says that they are useful for maintaining good health. The religious principle involved in them is of self-denial and self-control. When fasts are followed by feasts there should be moderation.
5. *Pilgrimages to Holy places* are also recommended, known as *Haj* or *Yatra*. The idea is that visits to such holy places take us nearer the presence of great personages and through them to God. There we visualise the greatness of great prophets, seers or devotees. The environments place before our minds' eye the soul-stirring scenes vividly and add to our spiritual growth.
6. *Charities done for the benefit of the helpless widows orphans or the deserving* are also a form of showing devotion. Construction of *Serais*, *Dharmashalas*, *Chowlties* and endowments for *Hospitals*, *Schools* or *Universities* are also a form of worship.

Of course, devotion to or service of, God can be real or false. That form which is done to deceive others or for mere self-glory is false. That charity which is interested is no charity. The Holy Quran commands "Make not your alms, which should proceed from sincere motives, void by reminding those, when you relieve of your obligation, and by injuring them (II 266)". The word "Sadaqa" comes from Sidq meaning sincerity. Many Sadhus or professional beggars practice this. Such hypocrisy breeds social parasites. False devotion should be discouraged.

There can be no denying the fact that all those great men or social workers who have done their work sincerely owe it to another fact viz. They have all firmly believed that service to fellowmen is service to God. All the saints of India and of other countries like Nanak, Kabir, Tukaram, St. Paul and St. Francis of Assissi were real worshippers of God because first and foremost they were servants of the people. Their theism is synonymous with the service of the society. Sincere devotion to God was the driving force of their work. With implicit faith that the destinies of mankind are guided by a Higher Power they carried on their work patiently and perseveringly. Raja Ram Mohan Roy of Bengal, Ishwar Chandra Vidya Sagar, Justice Ranade, Sir Syed Ahmed Khan, Mr. G. K.

Gokhale, Mr. B. M. Malabari and Mr. Veeresha Lingam-pantaleo and others who founded many Reform movements, social or educational drew their inspiration from their devotion to God alone. To this list of the seekers of God may be added the names of Devendranath Tagore, Charles Voysey Keshabchandra Sen, Dr. Herambha Chandra Moitra, Dr. Sunderland, Swami Vivekanand, Ramkrishna Paramahansa, Khawaja Mohinuddin Chisti, to all of whom spiritual power came from spiritual experiences. They tried to bring about universal harmony as a result of accord with '*Infinite Intelligence*'. Men there were who discouraged them and subjected them to contumely and condemnation at the time but they all triumphed over these obstacles. Because they had unbounded faith in God and His cause. Similar was the case with the prophets and founders of religions like Jesus Christ or Prophet Mohamed. They came 'to do the will of God' on earth. They were His obedient servants first and foremost. Let us take a leaf out of their life-history and make our lives sublime

We have to be in tune with Infinity.

## PART III.

## CLASS X. LESSON XXII.

**Perseverance.**

In this world, knowledge being infinite and man's span of life being short, men with great ideals and high aspirations do not easily succeed in reaching or achieving them. Either they lack persistence, when they undertake any great task or when it becomes monotonous, they give it up. Not unoften, when they start some new work or begin to introduce a new reform, they meet with great opposition and being discouraged they give up their attempts. But great men in the world are never discouraged either by failures or opposition from and disapproval of the people in general. They are not afraid of initial difficulties. On the other hand, they persistently follow a course which they have once adopted, after mature consideration and unmindful of obloquy or contumely carry it on, to the very end. Poet Bhatrihari, the famous Sanskrit author of Shatakas says, "Low-minded persons do not contemplate the undertaking of any great task for fear of difficulties, ordinary men give up the work when they meet with difficulties or opposition, but the best men carry on the work to which they have dedicated their lives to its very end, although difficulties overwhelm them". So

determined are they in the execution of any work which they have once undertaken, 'Cannon to right of them, cannon to left of them' but still they go on steadily keeping their goal in view. Sometimes out of impatience, ordinary men may give up a work, when they find there is no return from it. But it is not so in the case of men of "dedicated lives". They will neither under-estimate nor over-estimate their capacities but will at once proceed to undertake the work boldly. For power or pelf they care not. For fame or name they mind not. Concentrating all their energies on one particular task they will continue working, being undaunted by favour, fear or frown. Let us take some illustrations verifying their perseverance, which means persistent efforts to continue a work, in spite of failures or disappointments.

Why is America called the 'New World'? Because it was newly discovered. Who discovered it? Columbus. Just see under what conditions he found it? At first he wanted to find out a new route to India. He sailed from Spain to the west, across the unknown waters. He sailed on and on but he could find no trace of any land. His companions at first murmured at the danger of the new sea and his sailors at one time even rebelled and refused to sail any further. But Columbus persisted. He went on and on. He was not discouraged. He was so sure

that he would one day reach the land. His persistence rewarded him amply. He discovered at last America. What special quality was that discovery due to? We call it persistence or perseverance. Rome was a small city in the beginning and the Romans were a small nation. But step by step, they built up their power, conquered one land after another, until at last they became the masters of all the plains and mountains round about the Mediterranean sea. They achieved their greatness by long wars and great patience. "Rome was not built in a day". Any great work needs patience and perseverance. The freedom of the Negro slaves in the United States was won after long wars. Men and women who worked for Negro freedom did not lose courage. Only persistent attempts gave them success. Swamy Shankaracharya the great expounder of the Adwaita school of philosophy in India did not care for any obstacles in his chosen path of duty and at last became successful in life mainly by his perseverance. P. C. Rai, the translator of the great Sanskrit epic Mahabharata in English also showed great persistence in his work. He died leaving the work incomplete. During his lifetime he devoted all his energies and time to collect money to publish the great work. On his death bed, he told his wife to complete the work, even denying to herself any comforts of life. So persistently he loved the great epic poem. Raja Ram Mohan Roy too showed great persever-

ance in propogating his doctrine of monotheism in spite of the troubles and worries caused to him by the people, including his own father. He persevered and did succeed at last. In spite of the fact that Prophet Mohamed was put to great inconvenience by the hostile tribes, he went on preaching his message to the world at large. He did not give up his principles, nay, he preached them and practised them also very vigourously. The Koraish began to ill-treat him and his followers, some of whom they tortured to death also. On the death of Abu 'Talib they redoubled their persecutions but the Prophet persisted. In spite of the fury and persecutions of the Koraish, he preached brotherly love, kindness to children, widows and orphans and gentleness to animals. In doing so he was not afraid even of death. In gaining his worthy object, no amount of persecution could make him budge an inch from the path he had chalked out for himself. In 711 A. D., Spain was ruled by Roderick who had usurped the throne by murdering Witiza. But Roderick had ruled very cruelly and some of the Spanish refugees had applied to the Saracenic King Musa for helping them to liberate the country from the cruel yoke of the Spanish usurper. Just at that time Musa despatched a young officer named Tariq, son of Ziad. He landed with a small force of 7000 picked men at a spot, a place called after him Jablut-Tariq (Gibraltar) and won a great victory. Tariq's perseverance

also was remarkable. The Goths were cut to pieces and he marched upon Toledo victoriously. Roderick's 100,000 men also could not do anything simply because Tariq was brave and persevering.

What do you then understand by the term 'Perseverance'? It means that when anything great or good is begun, we should not give it up, in spite of difficulties or even failures. Young people generally begin a thing but if difficulties occur they become tired and at once give up the undertaking. The result is that they make no progress in anything. If persevering attention is paid to study, however hard it may appear to be in the beginning, it becomes very easy and pleasing also gradually. There is always a peculiar pleasure in overcoming difficulties and achieving success. Nothing great in the world can be accomplished without one's learning to remove the obstacles in the way. Sir Isaac Newton who was a great scientist, did great work, simply because he was possessing diligence, patience and perseverance. Some great men failed in the beginning when they undertook any great work, yet they persevered. It is said that when Lord Beaconsfield first made his speech in the Parliament, he was laughed at, but he did not give in. He went on trying hard and the result was that he became in due course a famous statesman and an orator as well, on account of



his perseverance. Before we undertake any work, we must consider well, but when it is once begun, we should persevere till we succeed. Dr. Johnson rightly says 'Great works are performed not by strength but by perseverance'. Carlyle observes "perseverance is that which distinguishes the strong soul from the weak". There is another proverb which rightly says "Patience and Perseverance will overcome mountains". Let us illustrate these further.

Example of Demosthenes of Athens is also very instructive. When he was young, he was not able to pronounce words correctly. He had the habit of stammering. He overcame the defect by putting some pebbles into his mouth and loudly repeating some verses and also by walking and going up steep and difficult places. He gradually overcame the defect by perseverance. He had another habit of shrugging shoulders whenever he was standing to speak. He got rid of that queer habit by standing underneath a hanging sword, the point of which would just touch his shoulder. Whenever he would raise his shoulder, it would prick him and thus the habit was gradually got rid of. The stammerer lived to be one of the greatest of orators of Athens. This was possible only because of his remarkable perseverance. On another occasion it is said that he wanted to make himself familiar with the style of Thucidides. It is said that he copied the work eight

times with his own hand and thus became familiar with his style. In modern times many of our reformers possessed this particular quality in a great measure and their success was entirely due to their perseverance. Just take the example of Sir Syed Ahmad, who has done so much for the education of his countrymen. At first, his object was misunderstood and many did not approve of his mission. But he was undaunted. He went on and on. Today his College is a standing monument to his foresight and the Moslem University is the fruit of his original labours and perseverance.

### *How to learn Perseverance ?*

First try to learn patience. Think of Job's life. His story is given in the Bible. He had seven sons and three daughters. He had great wealth in the shape of 7000 sheep, 3000 camels and 500 oxen and many slaves. All of these were destroyed by some mishap or other. His sons and daughters were also reported to be killed. But he patiently bore all these miseries and said "God gave me my goods and God has taken them away. Blessed be His name. "From God we received good, and why not also sorrow?" Such was his patience. We cannot always expect to be happy. Sometimes troubles will come. We must bear them all patiently and then only success will come to us.

Strength of will is an allied virtue. Now what is 'Will'? In grammar it, when used with a verb, indicates the future tense. But as a noun it means 'power of the mind' by means of which we resolve to do something or not to do something." What do you mean when you say 'I will go'? You mean that you have mastered your will to go. Your will is the driving power of your mind. What steam is to the engine will is to a man. If your will is strong you are strong. If your will is weak you are weak. Some people believe in what is called Fate. They say whatever is written in fate will happen and our will is nothing. This is not the correct attitude towards life. We should believe in pluck and not in luck. In Ramayana Vashistha advises Rama "He who is averse to diligence is an enemy to his soul. He should not rely upon luck. Such a man sacrifices all his wealth and suffers the consequences of his idleness. Whenever we do anything, it is due to our exertions and not to our fate. Pluck is invariably the result of patience and labour. You are taught always to form good character. But what is character? It is according to Mill "Fashioned Will". That means "When will is so directed as to do good deeds and hate evil, one's character is formed." How can you fashion your will? Begin with the little acts of your daily life. Form good habits in early life. Rise early, take exercise, study regularly and speak the truth. Good habits will gradually be

formed. Daily practice of little deeds will harden your will and as you grow old, your will-power will enable you to overcome all difficulties and you will be a great man to be sure. If you fail in your attempts in your life, do not be discouraged. Hold fast. Try again and again and you will ultimately succeed. Crosses are the ladders that lead to Heaven. Failures often lead to better success. Goldsmith rightly says "Providence sends us those little rubs to enhance the value of its favours". A persevering man does his work regularly and is not afraid of its magnitude. Thus he overcomes even mountains of difficulties. If you have two or three big books to finish in a year, do not be alarmed but persevere. Do the work bit by bit and at last you will find that a great work has been accomplished. The history of many great institutions in the world is the history of patience and perseverance. The College at Aligarh or the Central Hindu College at Benares were, to begin with, small institutions but now they have grown into great Universities. They are what they are for the patience and perseverance of their founders and promoters. Try to cultivate this virtue and you will show such a progress as would even go beyond your expectations.

## LESSON XXIII.

**Patience.**

This virtue is directly connected with perseverance. If perseverance is "continuance in well-doing", patience is the capacity to suffer without murmuring. With the aid of both one works silently and persistently to achieve the ultimate end. There is neither whinning nor moaning. So also there is neither fuming nor fretting. One bears all the miseries, without any fuss or show, keeping the goal before the minds' eye.

When any great work is undertaken or any reform is introduced in the early stages, one has to face severe hardships and immense difficulties. People in general will not like any substantial reform. They may not realise the importance of the work. Ignorance, prejudice or prepossessions will tempt them to place peculiar difficulties in the way of the reformers. They may create many unpleasant situations for them simply with the object of dissuading them from the achievement. They will scheme and hatch plots. They may provoke them in various ways. If they were to stand up and speak in public meeting, they may use even harsh methods of creating difficulties in their way by pelting stones or throwing rotten eggs. They may hoot or hiss. They will express their indignation by using vari-

ous questionable and mean methods. But the reformer or the great man will quietly bear these external violent methods and at the most give a soft answer. He will say "Today you are indignant and rude but a day will come when you will recognise the justice of my saying or ordering." This soft and gentle answer will turn away the wrath of the petty-minded people. In thinking that they are disgracing the hero, they are disgracing themselves. Can any taunt or harsh deed deter the great man from continuing his work? He will boldly bear all these indignities. That attitude is one of patience. He stands before the world with full faith in God. He has come to do the will of God. Implicit faith in God and His cause emboldens him to defy vilification, slander or calumny. 'If I am suffering' he will say 'I am suffering for fulfilling His will. He is my protector. When He is with me, who can be against me?'

Examples of great men or prophets like St. Paul, Jesus Christ and Prophet Mohamed have adorned the pages of World History, all of whom bore physical sufferings patiently but ultimately triumphed. All of them showed great *patience*. In the last lesson we read of the brilliant examples of Job and others. Faith in their cause and in His Grace gave them unbounded strength to bear the miseries ungrudgingly.

*Patient in Adversity* was Griselda, the wife of Walter whose bore the cruel trials of her husband, that are related in "Clark's Tales" of Chaucer. When sudden afflictions are brought on some, owing to the loss of estate or health they bear them patiently. Milton, the great epic poet became blind and his sonnet on Blindness shows what patience is and how the sufferer bears it. "Who best bear His yoke, They serve Him best."

Shakespeare also says "Patience on a monument smiles at grief." An undisciplined mind weeps over grief but a patient man cheerfully smiles at it. It is said of Pericles that he had great patience. He ordered his servant to conduct his reviler or abuser safe, by bringing a torch to guide him through the dark streets of Athens. Harischandra of Indian fame was a model of patience who sacrificed his all for the sake of keeping up a solemn promise of his. Shriyala bore all the indignities at the hands of Shankar who came to test his hospitable nature. Louis Pasteur, the inventor of the cure for hydrophobia, for silk-worm disease and also for a cattle disease called anthrax was a noble life that patiently dedicated itself to the cause of humanity. Even ordinary men doing little acts of kindness or goodness are called upon many a time to exercise patience. There are some impatient men who for trifles give up some good work when they meet with opposition.

'They feel discouraged and say *'public work is often a thankless task'*. But men like Prof. Karve of Poona, the founder of Women's University have shown patience remarkably well. When wronged or tormented patient workers maintain an even temper. That gives them additional strength. Students who rely upon self-help in solving some difficult problems find their own rewards in their ultimate success by exercising patience. Just think of the proverb 'what cannot be cured must be endured.' That endurance is also a form of patience. Grumbling or murmuring is of no avail. How patient is one's mother? She suffered so much for her child's upbringing. Equally patient is one's father or teacher. The fortitude of a mother, the love of a father and the care of a teacher are the outcome of patience. Many a student knows how patient to him his teacher has been. So many times they might have given him cause for worry or offence but all the same, he was patient and 'if severe in aught it was the love he bore to learning' that made him so. Let us realise that patience is power and it strengthens our capacities to do better work.



## LESSON XXIV.

## Prudence and Forethought.

Human life is so uncertain that one cannot see beforehand when it will end. Difficulties may befall us any moment. Sickness, disease or loss of employment may occur without giving us any previous notice. To meet such unforeseen contingencies, we have to always make suitable provision in proper time. We have always to provide for the rainy-day. By leading a life of strict economy and the exercise of forethought, we can avoid the evils of either unexpected or expected dangers of the future. Animals think only of the present but man has to live in the present and plan for the future. 'To be forewarned is to be forearmed.' We shall then be fully prepared to avert the dangers or even when they befall, to overcome them victoriously. A wise student makes due preparations for his ensuing examination in proper time and minimises the risks of future disappointments or failures. A prudent man always forms a plan for the future. All statesmen and politicians, economists and educationists from now alone are planning for the new world order. We have heard of 'Sargeant's Scheme of Education,' and many other plans for Post-war reconstruction in and outside India. All this indicates that by prudence and forethought, difficulties that might

occur in the future will be avoided. A commander forecasts his plans for the coming battle, a captain of a ship makes due provision to safeguard his voyage in uncertain seas and a wise-householder saves for the future. The system of Life-Insurance is an example of prudence and is not only a provision for old age but also a help for the dependents in case of the death of the insured. In Western countries Insurance of this type is very popular. Life-Insurance is growing in popularity in India also. In the Hyderabad State Life-Insurance is compulsory for every Government servant. That means by a form of compulsory saving we are required to make proper provision for the future. Thereby we save ourselves and our dependents from want or misery, when other means of subsistence fail either on account of premature death or any nasty accidents, which may render us unfit for service. Insurance has inestimable value. The premiums are to be regularly paid and that means a compulsory saving. When some provision is made for our dependents, we are free from worry and that may lead indirectly to the prolongation of our life. Besides, we may recognise the fact that all the policy-holders of an Insurance or an Assurance Company form one family and by their joint savings come to the help of their fellow-members, in case of the untimely death of any one member. In modern times, risks to life and property have become very great. Hence

prudence demands that we should make ample provision for avoiding future risks. Nowadays, we can insure any building, any shop or a motor-car, so that we may recover its full value in case of any accident. There is what is called '*Fire-Insurance*.' Post-Office and the Railway Companies carry parcels or packets under their 'insured articles scheme'. So, insurance of any kind is a wise measure and the result of prudence and forethought.

It is also possible that sudden illness of a serious type may befall a man, or there might be a wedding ceremony or provision will have to be made for the education of children. All this will demand the expenditure of huge amounts in one lot. If by prudence, we have reserved or saved some money beforehand even denying present-day comforts, it would then be a blessing indeed. We shall not then be called upon to incur debts, where again we shall have to pay a high rate of interest. Just look at the condition of agricultural indebtedness in India. It is said that an agriculturist in India is "born in debt, lives in debt and dies in debt". That amount now calculated goes by crores and crores of rupees. Those who live in the present and care for immediate joys or pleasures without caring for the future are indeed miserable persons. Debts are invariably the results of imprudence. Debtors have rarely any peace of mind. They lose the sense of honour and dignity. They have to

invent lies after lies to evade the demands of creditors. What can possibly be the cause of debts? Then, let us think of some of the causes and the remedies of debts briefly.

*Causes of debt*: 1. Want of foresight in looking forward to the future needs and making provision for them in time. When any cause for extraordinary expenses arises, such persons have to contract debts. If prudently they had saved some money, there would be no cause for borrowing and paying interest on the amount borrowed. Miseries thereby are multiplied. Borrowing habit is dangerous. 2. Investment of available money in unproductive sources, such as jewellery and similar means of self-aggrandisement or personal momentary pleasures. These could be replaced by taking full advantage of Savings Banks or Compulsory National Saving Schemes. Indian Capital is shy, they say. But with better opportunities for safer and more productive investments, it may be forthcoming and the myth of the hoarded wealth in India may be exploded. 3. Extravagant expenditure on ceremonies. 4. Idle speculation and evil habits like gambling. Evils of debt are too many. They are mainly as follows.

1. The interest to be paid is comparatively heavy.
2. Credit transactions are dearer than cash trans-

*actions. A debtor is obliged to go in for credit transactions only. He has always to pay more for credit transactions.*

3. A debtor cannot face his creditor bravely. He has to hide himself in shame. His conscience always pricks him.
4. He cannot keep up his promises. So, he has to depend upon untruthfulness and become a liar and a sinner.
5. All his dependents suffer unimaginable miseries. Debts tend to be hereditary.
6. If any one is sure of getting loans, he is sure to invest the money in extravagant schemes or spend it in luxury to satisfy his vanity.

**Foresight and prudence suggest the following remedies.**

1. Regulate the income and the expenditure of a family by keeping regular accounts and framing family budgets, depending upon strict economy. Try and maintain a well-balanced budget. Avoid deficits even by denying some present-day luxuries. Invest your money by purchasing National Savings Certificates or Postal Cash Certificates.

2. Maintaining accounts will show us as to how we stand financially, whether on the brink of bankruptcy or on safety.
3. As far as possible, all purchases must be made on cash payment basis only. When buying any article too, we are to see whether we can afford to do without that particular article. Unless it be an absolute necessity, it should not be bought. Strict economy should be the basis of our family life. It does not mean niggardliness. John Wesley is said to have given three rules about money. They are excellent indeed. 1. Get all you can 2. Save all you can 3. Give all you can. The first stands for industry, the second for foresight and the third for discriminate charity.

Prudence and foresight give peace to the mind and create harmony at home. They give success to a student and make him happy. A Sanskrit proverb says "Men without forethought court miseries in thousands of ways".

## LESSON XXV.

## Right Use of Life

'Life is short, art is long'. What a depth of truth lies hidden in this pithy saying. Knowledge is so vast and infinite that, within the short span of life, be it 'three-score and ten' or even hundred years, it is not possible for a man to acquire sufficient and full knowledge of all the sciences. A finite being has to struggle to be 'in tune with Infinity'. It is, therefore, absolutely necessary that we should make a proper and a judicious use of the time at our disposal. Every minute of our life should be filled with some sort of useful work both individually and collectively. 'We live in deeds and not years'. There should be a regular planning of life. When Alfred the Great, king of England was asked how he was able to devote his time amidst the cares of the state, to the planning of buildings, to translations and to instruct craftsmen and dog-keepers, he replied 'he found time by not losing time'. There are some people who waste their time in idle gossip, which to them is a pastime. They thereby waste their energies and time. As a writer has put it "time wastes them" Whenever we get some spare time we should make a proper use of it.

In schools, in colleges, in offices or in mercantile

firms, usually holidays are granted so that the workers may find leisure and a chance for relaxation. Rest is essential for every hardworking man. Sabbath Day of a week indicates the need felt for taking rest. During such leisure, its object will be gained, only if it is properly used. Its improper use in wrong pursuits means loss of health, wealth and happiness. That sort of rest will mean really rust of the mind. The conditions in the modern world are such. Sometimes, man in pursuit of wealth finds hardly any leisure. That extreme too is bad. If we study the conditions of labourers, we shall observe that the Government had to interfere by legislation to better their miserable state, by passing Factory Acts. By legislation rest is given to shop-assistants now. Their hours of work are restricted. Leisure is essential. During leisure periods there should be a change of occupation. 'Absence of work is not rest.' Reading of light literature, purposeful conversation with good conversationalists, useful and healthy games and sports, extra-curricular activities in schools and colleges, or keeping oneself busy in good hobbies during leisure periods, will give happy results. Else, the purpose of leisure will not only be defeated but also harm will be done to the body and the mind. Those who make right use of their leisure have been all along been successful in their after-life. A High Court Judge like Mr. M. G. Ranade was both an eminent jurist and a his-



torian. He is by his researches called "Father of Indian Economics" Raja Ram Mohan Roy was a reformer, an educationist, a statesman, an eminent Bengali author and editor of a newspaper, all rolled into *one*. He is called the Father of Modern India. Such multifarious activities were possible for them because of their ability to make a proper use of their leisure. Intellectual giants were they to be sure.

People there are who utilise their leisure in such things as gambling, drinking or gossiping. All such activities are positively harmful. They waste money, energies and time also. Habits as those of drinking, smoking or taking other intoxicating drugs as opium cause ill-health and therefore harmful. Those should be strictly avoided. Their place should be taken up by healthy games and sports which would give us better health and greater energy to do intellectual work. Idle gossip may lead to slander or back-biting. It would give rise to quarrels or misunderstandings and to loss of valuable friendship. Avoid it and spend your leisure hours profitably.

### *Hobbies*

We are to find relaxation from any pursuit which has no direct relation to our daily occupation or the usual work. Such a pursuit means that we must have a special taste for it and peculiar pleasure in it. Then it becomes a hobby. A hobby means a favourite object

which we pursue because it gives us genuine pleasure during our leisure time. It may be reading, music, gardening, carpentry, painting or journalism. These hobbies refresh our minds, when we feel tired after hard work or after our daily routine. Besides, they discipline our minds to do any work with joy. These sidelights sometimes are productive of great public good. In science it is found that byproducts are as useful as perhaps more useful than, direct products, e. g., coal-tar. Gladstone the great statesman maintained vigorous health by his hobby of felling trees. Lord Beaconsfield refreshed his mind by planting trees. Many researches in medical sciences were the results of the particular hobbies of scientists. Children feel great joy in playing with toys which help the development of their minds, though toys as toys are valueless to the adults. Any hobby should be undertaken not because it should bring in any profit but because it gives delight to the pursuer. It may however combine business also. Poet Browning says "I want to know a butcher paints

A baker rhymes for his pursuit,  
Candle-stick-maker much acquaints  
His soul with song or haply mute  
Blows out his brains upon the flute."

Let each student cultivate some useful hobby. Collection of coins, stamps or other articles, curios for their

school museums or gardening in these days when we hear of a campaign for 'grow more vegetables' will not only give delight or pleasure but can even be converted into utilities of a high order. Numismatics and philately are useful in the study of history, while curio collections collection of pictures or photographs in the study of Art. Hobby value becomes greater from the standpoint of utility also. Reading of good books and occasional visits to cinemas with good pictures are useful.

## LESSON XXVI.

### Moderation and Temperance.

'A clever rider controls his horse, however unruly it may be. With a firm hand he makes the steed bend its will to his own will. Likewise a man with a strong will power controls his desires and does 'nothing in excess.' A Sanskrit proverb says "Avoid extremes". All our actions such as eating, drinking, pleasures, talks and even studies—are to be duly controlled. Else, they will lead to ill-health and to ill-repute. Power of Control, Restraint, Moderation, Mastery and Temperance make us 'healthy, wealthy and wise'. Lack of these will adversely

affect not only individuals but also the innocent members of their families and their friends. The evil effects of intemperance extend from families to society and from society to nations.

Virtue of moderation applies to the whole art of life. O. B. Shipley has an excellent amplification and rational classification of the forms of moderation, i. e., '*doing nothing in excess*'.

- |       |   |                              |            |               |
|-------|---|------------------------------|------------|---------------|
| i)    | Moderation under any circumstances is self- |                              |            | mastery.      |
| ii)   | Do  | with respect to the senses — |            | Self control. |
| iii)  | Do  | do                           | food —     | Temperance    |
| iv)   | Do  | do                           | Drink —    | Soberness     |
| v)    | Do  | do                           | Body —     | Continence,   |
| vi)   | Do  | do                           | Anger —    | Forbearance   |
| vii)  | Do  | do                           | Temper —   | Self command  |
| viii) | Do  | do                           | Action —   | Modesty       |
| ix)   | Do  | do                           | Success —  | Humility      |
| x)    | Do  | do                           | Defeat —   | Hopefulness   |
| xi)   | Do  | do                           | Desire —   | Self conquest |
| xii)  | Do  | do                           | Pleasure — | Self denial   |

*Moderation* extends to style and speech. It is then called intellectual moderation. An author should not say more than what the subject and the occasion require.

There should be unity of matter and manner. A speaker has to bridle his tongue and be not garrulous and be not a babbler or a braggart. Thus moderation can be said to be the parent of all virtues, nay, root of all morality.

In common parlance temperance means total abstinence from the use of spirituous liquors. The habit of drinking intoxicating liquors is easily formed and with great difficulty broken off. It has been universally condemned by founders of religions as well as by medical experts. Prophet Mohamad has laid down a law that no one should use intoxicating drinks. Both the Old and the New Testaments condemn drunkenness. There can be no denying the fact that the use of spirituous liquors at any rate in India is not only not necessary but positively harmful. Some of its evils may be cited.

1. From the statistics obtained from lunatic asylums and prisons it has been ascertained that drinking leads to *insanity* and *crime*. The whole nervous system of the drunkards is shattered. It develops criminal tendencies, such as committing thefts, suicides or murders.
2. Drinking habits involve loss of individual and national wealth, as their victims cannot be good producers.

3. They are a source of pauperism of workhouses and the labouring classes. 80% of the Labourers' miseries are due to intemperance.
4. From the statistics of Life Insurance Companies it is now established that both immoderate and moderate drinkers have shorter lives than total abstainers. So, it can be said that the use of spirituous liquors shortens life
5. Spirituous drinks have no food value. Besides they are most expensive and at the same time deleterious.
6. They are luxuries and not necessities. Many nations live healthy lives without them.
7. Their use even in moderation leads to form a dangerous habit which tends to become hereditary and adversely affect children also.
8. Poor workers become poorer by their use and their families too suffer. Fights quarrels and murders are more common among drinkers than among abstainers.

In short drunkenness leads to loss of health, wealth and

reputation and therefore, to premature death and chill penury. Drinking habit has the most deleterious effects on the labouring classes in India. Their efficiency has suffered and the work they turn out is unsatisfactory. Among the harmful habits of the workers in mills the well-known are the taking of spirituous drinks use of tobacco and gambling. It is calculated that re the consumption of liquor, 26% of the families in Ahamdabad. 43% in Sholapur and 72% in Bombay are addicted to this vice. Tobacco is used by 88% in Ahmdabad and 96% in Bombay by the workers. Gambling at night and irregular hours of meals and sleep have spelled their ruin. This again has led to prostitution and spread of fell diseases. They have no normal homelife. Vinereal diseases spread from village to village. All this is aggravated by the use of liquors and other intoxicants such as Bhung Ganja and Opium. Immoderate use of tea or coffee is also harmful. All these retard digestion, weaken nerves spoil the teeth and deteriorate the eye sight, as well as thought-power. Individual wealth is ruined and national wealth is wasted. Necessarily the social wealth suffers. Inefficient labour means bad output. Bad output of commodities means less of wealth to a country. When national health suffers, national wealth also suffers. Productive capacity of the workers declines. Therefore, these habits must be wholly given up.

*“Temperance Work in the Hyderabad State”*

Temperance work in the state is being carried on by the Hyderabad Temperance Association and associations like Order of Good Templars. The policy of H. E. H. the Nizam's Government has been to maintain “minimum consumption and maximum revenue.” With this object, throughout the dominions, a systematic campaign has been undertaken. By lectures, dramas and magic lantern slides all the people are being enlightened about the economic and moral evils of the drink habit. The Government has steadily decreased the number of liquor shops, as will be evident from the following figures—In 1342 F. the number of Country Liquor shops was 6,090 while in 1347 F. they dropped down to 3,486. The *Shendi* shops or toddy shops in the same period dropped from 17,324 to 6,373 in 1347 F. But other drug shops such as ganja and opium remained unaffected. The consumption of foreign liquor had also diminished within that period from gallons 12,174 to 9,963 and country liquor from 4,97,000 gallons to 3,62,000. Opium sale is said to have gone down 18·5% from 1342 to 1347 F.

*The Hyderabad Central Temperance Committee*

In this connection the work of this committee deserves special mention. This committee was first estab-



lished in 1344 F. and has been rendering yeoman's service to the cause of temperance in the state since then. It is publishing a monthly magazine in the four languages of the dominions and distributing it throughout the dominions, which explains the evils of drink and the benefits of total abstinence. They have built Temperance Halls at suitable centres and hold Temperance Exhibitions and have made provision for play-grounds as counter-attraction to drink. With a view to creating Temperance mentality amongst the masses throughout the dominions they hold public meetings and arrange for Magic Lantern shows at suitable places. Propaganda is also carried on by means of enacting suitable dramas in the local languages. The activities of the Boyscout movement have been linked on to those of this Committee and a Temperance Rover Crew has been established to help the committee in its fight against the drink evil. Propaganda tours are arranged for throughout the dominions at various centres and branch committees at more than a dozen places have been formed. H. E. H. the Nizam has been very sympathetic and issued a special Firman stating that the association has his full support. Their cooperation with the Educational Department has been very helpful to the cause. Their work has shown very good results. There has been a progressive decline in the consumption of toddy and other intoxicating drugs. The Abkari Department has shown active

sympathy with its work. Their policy has been one of persuasion and not of compulsion. They say "we do not care to drag people bodily from drink but try to enter into their very heart and revolutionize their ideas against drink." There is provision in their rules for "Student-Associates" also.

Nawab Mirza Yar Jung Bahadur, the energetic President of this Committee has given certain statistics which are staggering. He calculates that owing to this vice there is a loss of 10 crores of Rs. annually to the people in the state with a population of 1 crore and forty lakhs and a loss of 235 crores annually to the people in India with a population of 35 crores prior to the census of 1941. In addition to the economic loss he says that many crimes in the state are committed as an effect of the use of some intoxicating drug or drink. The International Order of the Good Templars has its "Grand Lodge of Mysore and Hyderabad (Dn.)" which exercises its jurisdiction over Secunderabad, Trimulgiry and Bolarum Cantonment areas also. It has several Branch Lodges at Secunderabad. Their work is dedicated to the liberation and protection of humanity from the destructive influence of intoxicants. Their articles of faith among others are (1) pledged personal abstinence from the use of intoxicating liquors as a beverage (2) making earnest efforts to protect,

save and reclaim others from the drink evil, by pledged abstinence and helpful fraternal association." Among the officers of a Lodge they have also one Supdt. of Educational work of Temperance. Scientists and doctors, economists and public workers are unanimous in holding that the drink habit is responsible for many ailments, such as heart-trouble or brain-trouble, as also economic and moral loss.

*Some sayings on the value of Temperance.*

1. British Poem :—"The sweetness of Mead  
                                     In the day of our need  
                                     Is our bitterness ; blinds all our  
                                     arms for the strife  
                                     Is sweet to the lip, but a foe to  
                                     the life."
2. "Temperance puts money in the purse, contentment in the house, clothes on the back, and health in the body.
3. St. Paul :—"Be temperate in all things." "Every man that striveth for mastery is temperate in all things."
4. Islamic religion :—"Spirituos Liqueur is Satan's

potion held out to man to tempt and make a beast of him.' (of sura II—219 and Sura V—93).

5. "Worry and whisky are dangerous to health.
  6. The Greeks had a motto inscribed on the door of the shrine of the Delphic Oracle which ran thus "Nothing in Excess."
  7. Spirituous liquors lead to spiritual degradation.
- The value of total abstinence is very great.
1. It increases individual and national wealth.
  2. Working capacity of the labourers is increased. National output is greater.
  3. Individual health as well as National health improves.
  4. Crimes decrease. Greater peace and security are assured.
  5. Mental diseases, heart troubles and nervous diseases become less. Individually and socially intellectual efficiency is increased.
  6. Alcohol can be used for the manufacture of more

useful articles, such as **Gur and motor-spirit** It can be used for **commercial and chemical** pur.

7. *Slums become less insanitary when 'mental slums' are cleared up.*
8. A better standard of life is and can be maintained even by the *middle and the working classes.*
9. Fighting capacity of the Indian soldiers is bettered. Indian soldiers, the majority of whom are total abstainers have borne the stress and strain of war, hunger or fatigue with greater courage and forbearance than others using liquor. Money saved in the manufacture of liquors, as also in its transport, can be used for better purposes.

Thus we see temperance and moderation are great virtues.

## LESSON XXVII.

### Purity.

When our minds are free from evil thoughts, and we are free from using bad words or doing evil deeds, we are said to

be pure Our thoughts are the source from which our words and deeds flow. The current will be pure if and when the source is pure. Care should be taken to banish impure thoughts as soon as they arise and replace them by better thoughts. In this connexion, let us note that many a time unchaste thoughts enter our minds and we are to guard against them. Chastity has to be maintained particularly in our relations with the opposite sex. Sexual hygiene is very important to the well-being of both our body and mind. If the rules thereof are not observed, ruinous effects invariably follow. Youthful vigour and brightness, so essential for our general progress disappear and we become physical and moral wrecks Milton says :—

“But when lust,

By unchaste looks, loose gestures and foul talk

But most by loose talk and lavish acts of sin,

Lets in defilement to the inward parts,

The soul grows clotted by contagion,

Embodies and embrutes till she quite lose,

The divine property of her first being.”

The system of *Brahmacharya* advocated in ancient India was meant to retain this ‘divine property.’ Celibacy

was believed to be an essential condition of a good student. Eugenics of modern times lays down certain definite laws and rules, the observance of which makes the individual, as well as the race, healthier and stronger. Let us pay, therefore, special attention to this subject of vital importance to the well-being of a student.

Social Ethics deals with the right and wrong of the social relations in human society. It concerns with *three* planes of human activities; the personal, the family and the social. It is also to be noted that a large part of ethical living has to do with sex-life. It is believed that, if for two generations, all people were to lead clean and correct sex-lives, 'venereal peril' to which now a large number of people are exposed will disappear altogether from any country. Because of the ignorance of personal physiology and hygiene many people suffer. Next to home comes the school. A right type of knowledge imparted on sex-problems will be a greater corrective for some wrong notions held about this subject. Keeping the youth in entire ignorance of the laws of Sexeral Hygiene is harmful. The instruction should be given by the parents and the teachers in all seriousness, frankness and simplicity. In many of the western countries great importance is attached to the giving of instruction to the pupils in social ethics and sexual hygiene in their High Schools. Next

to the urge of satisfying hunger by the intake of food comes the sex-urge which should be carefully controlled and guided. Self-preservation and race-preservation instincts are indeed 'Divine Gifts'. Mother nature jealously guards the reproductive powers and lays a heavy retribution on all those having perverted tendencies or on those who fail to regard that power as sacred. The period of adolescence is marked by certain physical and mental changes, such as, change in the voice, growth of bone and muscles and increased activity of the digestive canal, in fact, Nature fits a man to be a home-builder, the symptom of which is noticeable in the development of the reproductive system also. Boys and girls find restiveness under restraint and feel extremes of emotion. The attitude towards the opposite sex also undergoes a change. Great care should then be exercised. If, as a result of carelessness, 'wet-dreams' or the evils of self-abuse follow, expert medical aid should be sought for forth-with. Every young man who has the vision of a future happy home should lead a 'continent life' *Personal Hygiene*: Each student should note that the heavy eating of rich or richly spiced food and the use of stimulants and narcotics excite sexual desires. Dietetic control of the bowels, of sleep, of kidneys and skin, regular baths, good exercise and the use of nutritive food and above all, control of thoughts are absolutely necessary. Teachers and parents have to present



the problems of sex-life rationally. It is wrong to think that proper instruction in this direction is undesirable. Imparting knowledge of the right type should not be considered as an act of shame. If hygienic laws be properly explained and the importance of 'social purity' be emphasised, there can be nothing vulgar about it. Only limits of decency are not to be trespassed. Social workers and educators have to bring home the significance of 'wholesome and sweet purity' to the public. Sex-education is an effective means to end social vices and dangerous diseases as Syphilis or Gonorrhoea. If sexual truths are frankly taught to the boys and girls in schools by those 'that gave them life' the parents and by those who 'bettered their lives' the teachers, they will prove to be as great safe-guides for them in life's journey.

*Certain Laws of Sex:* Let us try and grasp the significance of certain laws regulating Sex-relations

1. The cause of woman is the cause of man. Both, in mutual cooperation and sincere love should live as the home-builders and therefore, as the society-builders. The one is a complement of the other.
2. Love should be pure and all acts should be free from the tinge of brute-passion or lust.

3. Matrimony is a sacred trust. Mutual fidelity is its creed.
4. Life does not originate in vulgarity. The creation department is 'the holy of the holies.' Do not debase or profane it.
5. All existing parental states are stamped upon the offspring. Therefore children resemble their parents. Weak, sickly or malformed parents would perpetuate imperfections.
6. Love gives more pleasure than lust. Love is exclusive while lust is vagrant. 'Love rarely lusts. Lust seldom loves'.
7. Sensuality leads to excessive indulgence. Keep your mind pure and carry your thoughts upon the highest plane. Moderation enhances bliss. Excessive indulgence spells misery.
8. Self-pollution is the worst of sexual vices and one of the most common causes of ill-health and diseases like consumption and paralysis. It benumbs the brain, nerves and mind.

There are certain forces undermining purity and self-control. Evil companions with unclean thoughts upset the mental equilibrium. Visit to any indecent cinema

picture rouses evil thoughts and is therefore harmful. It misleads the youth. Indecent gestures and strange postures exhibited on the screen unhinge the undisciplined young minds. So do the reading of obscene novels or stories. When once the mind is disturbed, the victim is on a wrong path. The descent is rapid. Filthy jests, obscene stories and indecent literature should be avoided.

The following directions if followed, will be helpful to maintain purity.

1. Let each student's time be usefully employed. Laziness or idleness is a temptation to vice.
2. Take care that you do not read unwholesome books. Bad or obscene pictures are to be shunned.
3. Avoid wicked companions, indecent talk and houses of ill-fame.
4. Have clean thoughts. Lead an active life. Play healthy games. Make a proper use of your leisure-periods.
5. Have reverence towards the other sex and maintain sacred relations. Brotherly and sisterly feelings should be cultivated. Think and approach any member of the other sex as though he or she is

a brother or a sister. 'There is no deity equal in dignity to a mother' says a Sanskrit proverb 'Woman's chastity is man's jewel.'

6. For the attainment of chastity (Arabic : Ih'san) the Holy Quran gives the following means also :-  
 (a) Restraining the eyes from looking upon strangers and the ears from hearing strange voices exciting lust and (b) not hearing the love-stories of strange men and women (Quran Shareef—XXIV-30.)

[N. B.—Among the virtues 'politeness'—(Rifq)—, 'Kindness' (Ihasan), Forgiveness (Afoo), Honesty (Aman-ta), Goodness (Adal), Patience (Sabar), Sympathy (Man-sata), is included 'Chastity' or 'Purity.' Zoroastrianism speaks of *Humata*—(Good Thoughts), *Hukhta*—(Good words) and *Huvarshta*—(Good action) That means good thoughts form the basis of good actions. They lead to purity in life.

Creative science discusses these natural laws which govern Nature's Reproductive Department Its dignity is as great as its utility Sexual science expounds the laws that lead to the development of manhood and its protection. It assures perfection in womanhood. It analyses Love and guides it aright. It explains the value of per-

fect children, of the sacredness of love and of the regeneration of the race itself. It is the paramount duty of all parents and teachers to expound its truths, its laws and value to the students from a scientific standpoint and it is equally an onerous duty of all the students to obey and follow those rules strictly and reverentially for their own good to begin with and the good of the Society to end with.

*N. B.*—Books written by authors like Havelock Ellis, Kraft Ebbing or Doctor Rutgers and Freud are helpful as guides to this kind of study.

## LESSON XXVIII.

### Toleration.

Problems of human life and human thought are as varied as they are complex. On some of them, particularly religious, no final word can be said to have been uttered yet. To one thinker one aspect of a problem strikes as more important than another. So, one individual, say on questions of the origin and nature of human soul, holds certain opinion, while some others hold another opinion on the same question. It is but natural that

there should be differences of opinion, particularly on abstract themes. Climatic conditions, social traditions and environments and a certain standard of culture naturally tend to differences of opinion. Although religion is one and God is one, religions have been many. Paths vary but the final goal is one. To reach one destination there are and will be, many routes just as means of conveyances vary. Any traveller who prefers to travel by a railway train need have no cause for hating another, who chooses to take to a sea voyage to reach the self-same destination. Likewise, if any one group or individual were to hold one particular opinion, there is absolutely no reason why another group or person should dislike him or treat him with contempt. Each individual has perfect liberty to hold any opinion on any theme. Just as he feels he is justified in holding a particular opinion he should feel others too, have equal right and liberty to hold their opinions. Even, if it is contrary, there is no sense in putting down another for any difference of opinion. Each individual or each community follows a religion which he or it believes to be true. We should allow others perfect liberty. Religious liberty is *toleration*. It means we should allow or forbear others' views and not prevent others from holding them. What is there to make us feel that we alone are the holders of the monopoly of truth and all the others are in the wrong?

Toleration demands that we should first listen attentively and reverentially to what others say. Let us understand why others hold a particular opinion on any theme, argue with them rationally and arrive at truth. It is possible and probable that we may be in the wrong. It is equally probable and possible that others may be in the right or even wrong, for the matter of that. We may change our opinions and make others change their opinions but that does not mean we should cause any injury to them. Honest differences of opinions should or can exist. Let us revere the opinions of others as much as we do our own. If they differ, let us never think of using any unfair means to make others change their opinions. If any custom is harmful to the society, it is for the Government to enact suitable legislation to minimise its evils or for the reformers to protest. *Thugs* or *Pindarees* who made murder and robbery their creed were justly put down. Barring such exceptions, toleration demands that we should allow others liberty to think and act according to their convictions, provided these do not adversely affect the wellbeing of the society. Just see the spirit underlying the great Proclamation of 1858 issued by Queen Victoria the Good. There it is laid down. "We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances but that all shall alike

enjoy the equal and impartial protection of the law and we enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure."

Religious toleration and neutrality, therefore, are strictly observed in India. That is the true spirit which should inspire the followers of all religions. No attempts at forcible conversions from faith to faith are desirable. Coercion is undesirable under any circumstances.

It must be noted, however, that in the past history of the world, occasions there were when one religious sect persecuted the followers of another sect, e. g. a. king of Babylon threw into the furnace all his subjects who declined to worship the golden image set up by him. It is also said that many Christians were put to death by some of the Roman Emperors. But such religious intolerance is highly despicable and quite unworthy of those that practised it. It is a sin against God and the Society. Religious intolerance has many evils—(1) It indicates narrowness of views. A narrow mind is the source of all evil. (2) It is a definite bar to progress of any kind. (3) It disturbs the peace in a country. (4) Communal riots that are the results of intolerance lead to unnecessary bloodshed and loss of life. It is a variety of Civil War and



is to be avoided. Contrast with these the blessings of toleration, peace, harmony, safety of life and trade and smooth working of educational, industrial or commercial institutions. All these facilitate progress and prosperity. Trifling incidents should not lead to serious risings or rioting. Communal unity leads to social greatness and even political progress. Barring a few exceptions India's traditions and past history have a brilliant record of communal unity. Asoka the Great definitely tried it. He gave equal liberty to all the religions in his kingdom. Akbar the Great also continued that policy. Under him, the Hindus, the Parsees, the Christians and the Muslims lived in perfect harmony. Practically religious wars as such are unknown to Indian History. Our Golconda Kings and rulers of the Asafjahi dynasty were and are well-known for their religious toleration. H. E. H. the Nizam has in various Firmans re-iterated that policy. His poem on "The Nativity of Christ" is a glorious tribute to the founder of Christianity. Lord Acton observes "Religious toleration is the mother of civil or political liberty and its basis was laid in India first, 300 years before Christ by Emperor Asoka". Such glorious traditions ought to be maintained. Even as students, we should form friendship, real and true, with the pupils of all sects or creeds. Happy would be their results later. Frindships formed in schools are more lasting and carry sweeter memories.

It is not, however, suggested that we should have blind reverence to the past. Let us revere all that is good and beautiful there and deny not the rights to others. World needs progress. It is always changing. In looking to posterity, let us look to antiquity with reverence and love for trust. Opinions formed after mature consideration should be held firmly. Let us not thrust them on others

What is true of liberty of opinions is also true of liberty of action. Rights and duties are interdependent, which fact is illustrated by what is called "The Rule of the Road". It is my right to use a public road but it is also my duty to allow others to do so, with equal freedom and ease. There should be cultural freedom. Human reciprocity is the central truth in the civic life. If there are any customs or religious observances, say Dasera or the Moharum, there should be perfect freedom for each community to observe them, the only condition being that any act pertaining to it should not harm any other group or society. All have a just claim for civic rights and liberty of actions, forming groups or associations of their own to advance their good and thereby of social good.

When religious or political differences among communities occur, they should be settled by duly constituted

**Voluntary Conciliation Committees.** 'Give and take' should be their motto. Avoiding extremes, each should meet half-way. Compromise is essential, when these differences arise. The question of minorities is usually a thorny one. A minority community may feel that the majority community may not care for its good. In such cases a compromise is the only possible way of conciliation. The interests of all, particularly of the minorities have to be safe-guarded. Full facilities to achieve cultural greatness should be created. Cultural cooperation should be encouraged. Distrust or mistrust should be shed away. Unless and until there is communal concord and mutual agreement between parties and communities, no peace or progress is possible. In India, there is a greater need for the builders of bridges than the builders of walls. Differences ought to be composed, in the interests of all. Let students of modern days lay the foundations of toleration in their schools.

When seasons of festivals of a religious nature occur, students of different communities should take part in them, of course, consistent with the observance of the rules of their particular faiths. Fellow-feeling will then develop. If the Hindn boys celebrate Krishna's birthday or if Mohamedan youths take part in any of their religious festivals, both can take part to hear of Krishna's philoso-

phy as taught in the Geeta or the significance of the martyrdom of Ali Brothers on the fields of Kerbala.

Toleration of others' opinions or actions is an essential condition of peace and harmony in any country, institution or home.

The Holy Quran says:—There is much good in agreement, (IV—127). 'Live peacefully with one another (VIII—1) Of the fundamental ideas of Judaism, faith in God and faith in man are the greatest. Faith in man refers to faith in ourselves, faith in our neighbours and faith in mankind which clearly indicate that that religion too envisaged brotherhood of man. So did the Vedic religion and Buddhism and other great religions of the world preach.

## LESSON XXIX.

### Justice.

The word Justice is derived from a Latin word '*Jus*' which means 'right' as opposed to wrong. Sense of Justice demands that it is our duty to respect the rights of others. Let us see how this sense of justice has arisen.

In nature, we observe that punishment and pain follow on wrong doing or even on small mistakes. If we disobey the laws of nature, we are promptly punished. If any braggart or fool-hardy boy plays with fire he will be burnt or if he rushes headlong into deep waters, he will be drowned. Ancient Vedic Rishies realised that this world is governed by the law of righteousness. In the Bible, it is said that 'righteousness exalts a nation'. All religions are agreed on this point viz. that this Universe is not a chaos but a cosmos. In it there is regularity and order. Besides the great Moral Law of God governs it, that good man is happy and bad man suffers, in the end. Man's duty is to be righteous and do justice to all with a full recognition that all have certain definite rights which should be respected. Every man has a right to live and live comfortably too. He should not injure others and others should not injure him. Every one should have full opportunity for utilising his or her talents unmolested. None should rob any of his possessions or what he has earned 'at the sweat of his brow'. He should have perfect freedom of thought, freedom of speech and freedom of action, which means that he can and should do what is good for himself and also what is good for the society. This recognition of the respect for the rights of others is justice.

Sense of justice does not necessarily arise from the

fear of punishment or merely from the idea of self-interest. It arises from a higher moral law than mere safety and security of the society. If we do not commit theft, robbery or murder, it is not so much for the fear that we will be punished by law, as it is because of the dictates of conscience which plead for the obedience of the rules of good manners, courtesy and kindness. Government may not have framed any penal law for the violation of such rules, say of etiquette but laws of morality should be recognised as authoritatively as the rules of justice. Laws of kindness or love are all obligatory upon man for the good of the society.

Justice is administered by Courts of Justice, not as a revenge on the wrong-doer but to make bad men good. Punishment is reformatory as well. If fear of punishment be the only deterrent, injustice can still be done, where there is no chance of detection. Justice is governed by a higher and nobler sense of the betterment of humanity.

"The soundest foundation of security is justice—social justice—which has a significance wider than mere administration of Law. Social Justice means a public order based on the principle of equality of opportunity to all. It implies that no special disability be put on any one. It implies no preferential treatment, irrespective of merit, be accorded to any one..... Law ceases to be just, if

it discriminates against any person of class as such. [Mr. Beni-Prasad, A. B. C. of Civics.]

Just as we say a man is just, when he is good and upright, we say a society is just, when it is well-ordered and its constitution is good. If the drones of a society are set in power and are protected and if the poor are crushed or are unable to perfect themselves, the society becomes unjust. The scope of Applied Ethics lies extended to this field. In all ages and climes, ethicists have laboured hard to suggest methods of improvement in this direction. "What men do at first from fear, they learn by and by to do from habit and afterwards from conscious will. Law comes first, then habit, then virtue" [J. S. MacKenzie A Manual of Ethics].

These considerations lead us to the conclusion that justice demands that a free and full life should exist in a well-ordered society for its well-being.

Freedom then can be studied from its four aspects. President Roosevelt prominently referred to them as four freedoms (1) Freedom from want, (2) Freedom from fear, (3) Freedom of speech and (4) Freedom of worship. To achieve these four ends, the President declared that the Allies are fighting this war against the Axis Powers who have denied them to the people under their subjugation."

To secure freedom from want is the first requisite of social welfare. All the members should have sufficient means for leading a happy life. Each should have enough to eat and clothe himself with. Urge for food and clothing is very great. Half-starved, ill-fed and underfed people are to be given every opportunity to be better-fed and well-clothed and better-housed. The problem of the poor and the problem of the unemployed and the under-employed have, of late, grown vexatious all over the world, particularly in India. The teeming millions in India and the rapid growth of population here need protection from this want first and foremost.

Freedom from fear is equally important. The more powerful, sometimes, crush the weaker. Just think of the minor states in Europe like Poland or the Balkan States. They are in constant dread of the greater Powers. Wars rebellions and riots are the desperate forms of this fear. The poor are afraid of the rich. The war between Capital and Labour is always dreaded. The few rich exploit the many poor. The minority communities are afraid of the majority communities. So effective means are to be devised to free the weaker and the less fortunate, from the fear of the stronger and the richer.

Freedom of speech is the birth right of each individual. He should be free to express his grievances in his



writings and speeches. None should check or control their speeches, provided they are within the bounds of decency and equity. The English people have often resisted all attempts to deny them the freedom of speech. The development of the British Parliament itself bears ample testimony to several kinds of freedom won by the people Britain.

Freedom of worship and religious liberty and toleration are the keystones of the temple of freedom. Where all these exist the law of Justice reigns supreme. In a civilised state, the criterion of success or progress depends upon the equal sharing of the blessings of a civic life. "Ill fares the land where wealth accumulates and men decay".

This century is the century of the common man. The theory of one great man and one great party is being demolished. In a recent speech at Poona, Dr. M. R. Jayakar truly observed on this point. "That theory is to be substituted by corporate action of ordinary man. Glorification of ordinary men and their interests is the keystone of the new doctrine of modern service.....Ordinary man's benefit is the keystone of the new aspect of life." King-Emperor George VI's 1944 Xmas message proclaims the necessity for the creation of "a world of free men untouched by tyranny." His Majesty refers to "a

new birth of freedom and order among all nations" for which he says "labour and devotion, patience and tolerance are needed".

The law of the land administered through the courts of Justice and explained in the Civil and Criminal Codes and Evidence Act, Hindu Law or Mohamedan Law aims at giving its benefits to one and all. In the eyes of law all are equal. Inequality of treatment is sheer injustice. It will lead to chaos and confusion or riots and rebellions. A time comes when even a worm will turn. If any section of a nation feels that any particular group remains 'suppressed' or 'depressed', discontent is bound to prevail. Law seeks to redress these inequalities and justice demands it. Laws of this country duly passed by the Legislative Assembly and approved by the Governor-General find a place in the Statute Book and the Judiciary interprets the Law of the land.

*Public Opinion*: Democratic Government is described as Government by public opinion. It is an opinion held by the general public on any important question. It is the result of the thinking of only those persons who are competent to form judgments regarding matters of general interest." It should be distinguished from 'group opinion'. It is also the general will of the community.

It is an opinion based on reason which aims at the welfare of the community as a whole. 'Mobocracy' is not real democracy.

It expresses itself through Newspapers Periodicals, Political parties and Educational Institutions. Public criticism is made of any act or move by a Government or by leaders of parties or individuals. It is essential because it controls the actions even of the state. But that criticism should be constructive and not vindictive or destructive. Power of the Press is great indeed. When with the change in circumstances any custom needs reform, the press ventilates its opinion or the opinion of particular individuals. Its pros and cons can thereby be studied. The Radio, the Cinema and the Schools are also powerful means to spread knowledge and influence public opinion. Public opinion should always be alert and intelligent. In every civilised state, facilities exist to form and to express, nay to direct, public opinion.

## LESSON XXX.

### Social Reform.

Lord Tennyson says "The Old Order changeth

yielding place to new, lest one good custom should corrupt the world". In every age and clime, at a particular period, people hold certain beliefs and follow certain customs. But when circumstances change and as time advances, they out-live their utility and need a change for the better. Any religious observance, any social custom or any particular belief need not necessarily be good for all time to come. It is possible, however good a custom may be for the time being, it may prove to be an evil one after a change in the circumstances. When once it is found to be an evil practice, it should at once be dispensed with and be replaced, if need be, by a more rational one. If a traveller in a hot country carries an umbrella and has to walk from east to west, he adjusts his umbrella in such a manner as to protect himself from the hot rays, say, he keeps it on his shoulder but supposing in the course of his walking tour, the noon-time arrives, he has to hold his umbrella straight. The reclining position has to be changed. He cannot afford to hold his umbrella continuously in one position, saying 'I should do so because I held it in the morning at a particular angle' and I must continue to hold it always in the same position". Circumstances have changed. The sun's position has changed. Accordingly the position of his umbrella must change. Because it was a custom some hundred years' back, it need not continue to be so, now or in the future. It has

to be changed. It has to be re-formed. Of course, the present is a heritage of the past. Whatever is good and suitable for the present must be followed, but whatever is bad and is found to be harmful now, under the changed circumstances has to be given up. Simply because a thing is *old*, it cannot all be *gold*. We have to look back to antiquity, study the pros and cons of an institution and if after mature consideration, it is found to be defective, it should be abandoned, in spite of popular disagreement or calumny. What, then, is the faith of a Reformer ?

In the case of all great reformers, in spite of all opposition and persecution, the impulse or the urge in them to raise humanity to a better standard of life, of morality and piety has always been manifesting itself, throughout the history of mankind. Be he Lord Jesus Christ, Lord Buddha, Prophet Mohamed or Lord Gauranga or Raja Ram Mohan Roy, each has been willing to bear the cross and sacrifice all personal comfort, and happiness for the good of others. What has been the guiding faith of such benefactors of humanity ? Saul the persecuter became Paul the Apostle and underwent severe persecution. They had the conviction that their message was based on Truth, Righteousness and Love. They had implicit faith in His will and protection. They had com-

plete reliance on God on all occasions. Even ordinary men, when they are convinced of a truth and know it is necessary to reform society, they must do their best to achieve the reform. Of course, every innovation has to face many difficulties. It is equally true that the institutions to be reformed may embody an aspect of truth which disclosed itself at the time they arose. An age of loose morals, for example, manifested the importance of making the marriage tie so strong as to make death itself unable to dissolve it. That idea naturally expressed itself in the institution of permanent widowhood. But now widowhood is better appreciated and infant marriages still prevalent have led to a large number of helpless widows. Men in certain groups have the privilege of marrying as often as they choose. Under these unfavourable circumstances widows have a claim to have their grievances redressed. That was exactly the plea put forward by reformers like Mr. Beharamjee Malabari. Something definite must be done to better the lot of many an unfortunate widow. All reform, in India at any rate, has a religious side to it and where religion has a strong hold on the minds of people including the masses, opposition to reform becomes inevitable. But that has to be overcome. The newly proposed Hindu Law Code as framed by the Rao Committee has met with a mixed reception and direct opposition too, from some. While the orthodox section

opposes it vehemently, the heterodox welcomes it, as it safeguards the rights and liberties of women.

Conservative reverence for the past and blind adherence to harmful practices, merely because they are 'age-long', are fraught with evil results. People then will not tolerate any criticism, although such practices are socially unjust. But it is absolutely necessary to maintain a critical and rational attitude. We should approach such questions with an open mind. Preet Kalidas in his drama called *Malavikagni Mitra* has a *shloka* full of sense. He says :

"Everything new need not be good, merely because it is old. Nor is it necessary that a thing is good because it is new. Wise men carefully weigh the pros and cons and adopt the good. Only the fools blindly follow."

Let us consider some customs e. g. .

(1) The caste-system—Among the Hindus the ancient *Shastras* recommended four *Varnas*. 1) The Brahmins, (2) The Kshatriyas, (3) The Vaishyas and (4) Shudras. Later came the *Antyajas*. Each had definite duties to discharge. As per the principle of Division of Labour such a system had scientific basis. Particular class had to perform certain functions and make the whole

social machinery ran smoothly. But as time went on, each class began to split itself into various divisions and subdivisions and to-day we find, among these four divisions themselves, each has hundred different types. One class of Brahmins cannot and will not intermarry and interdine with another class of Brahmins. These water-tight compartments have weakened the bonds and there has set in degeneration. Jealousy and rivalry have spelled the ruin of all. They are impediments in the path of progress. Even among the so-called 'Depressed Classes' there are many sub-divisions as Dhed and Manga. If in India, there are these 'religious' castes, in western countries there are classes or castes of wealth, the rich and the poor, the capitalists and the labourers, with sharp clashes of interests. Of course with spread of enlightenment, these will gradually disappear. Reformers like Raja Ram Mohan Roy and Ishwarchandra Vidya Sagar in the past and Messrs Karve, Ranade, Veereshalingam Pantalu, Bose and Tagore in modern times protested against these narrow sub-divisions and stood up as champions of liberty and liberation.

(2) Child-marriages, even cradle-marriages at one time, were very common in India. At the tender age of 8 or 10, boys and girls were married. They could neither realise their responsibilities of a married life nor could



they build up healthy homes. These resulted in weakening the parents, raising the infant mortality and bringing down the level of social efficiency. The Sharda Act was sometimes back passed to check its evils but even that measure received much opposition and many are trying to evade it also, even now.

(3) The condition of the Hindu widows is equally pitiable. Having no economic freedom and with legal difficulties and with no education, silently they were and are suffering. Their number exceeds thousands in each province and each one of them suffers the miseries of living death. Just think of the miserable lot of '*Virgin-Widows*' sunk in perpetual degradation. There is not a ray of hope for them. The reformers have tried their best to better their lot. But much remains yet to be done. Widow-Remarriage Validity Act has just touched the fringe of the problem. Unless the people in general realise the need for improvement, legislation by itself cannot do much.

(4) *The Dowry-System*:—In a society where marriages are compulsory, a father in a middle class family with two or three daughters finds it very difficult to get suitable bride-grooms for them, in as much as he has to pay a large amount of money to the party as 'dowry'. Practically, he will be ruined. The case of "Snehalata"

of Bengal is an instance which shows that in order to save her father she sacrificed herself, as he was unable to give her a suitable dowry.

These are some of the questions that have engaged the attention of the Reformers.

*How can they be remedied ?*

First and foremost, the level of literacy of the people should be raised. People with advanced knowledge shall have to attend to adult education. Primary Education should be made free and compulsory.

Any reform should be on lines of evolutionary progress. It should proceed on lines of caution. Sudden and revolutionary reform ultimately receives a set back. Powerful counter-movements arise. In European History we read of Reformations and Counter-reformations.

In Hindu India, the following social reforms are necessary : (1) Child-marriages should be abolished. (2) The dowry system should cease (3) Castes and sub-castes should unite. (4) Widow-remarriages in deserving cases should be encouraged (5) Customs and religious ceremonies that are very expensive should be replaced by simpler ones. Poor people add to their indebtedness by borrowing to meet their expenses on marriage or funeral

ceremonies. Debts continue to be hereditary and cause disaster. Just think of the astronomical figures of rural indebtedness in India. They run into crores. (6) Female education and that too, of the right type should spread. No restrictions ought to be placed in their way. Economic freedom should be given to women as far as possible. (7) Restrictions *re* inter-dinning and inter-marriages should be removed, at least as far as sub-castes and subdivisions are concerned. Slowly their grip is being loosened now. (8) Hindu Law *re* womens' rights to property should be revised. The proposed New Hindu Code is a step in that direction. (9) Untouchability should be banished. Temples, Wells and Schools should be thrown open to all 'Harijans.' "In elevating the depressed we elevate ourselves" said Sir N. G. Chandavarker.

*Methods of Reform* : These should be progressive.

- (1) We should cooperate with the Hindu Protestant Movements which have similar aims of social reform, e. g. The Brahma Samaj or The Prathana Samaj in their social and educational activities.
- (2) If any wise and rational legislative measures be under contemplation, they should be wholeheartedly supported in their aims of reform.

- (3) Regular propaganda to popularise these reforms should be undertaken through lectures, meetings and friendly discussions and newspaper articles. Radios may be utilised by giving suitable talks on these topics. On occasions of religious festivals special meetings may be convened to popularise them.
- (4) Pamphlets discussing the pros and cons of reform-needing themes should be written out in the Indian languages and distributed free.
- (5) Womens' organisations with similar aims of reform should be supported.
- (6) More than all these, each reformer should courageously practise them. One pound of his own example will be more effective than his tons of sermons or preachings.
- (7) Too much reliance should not be placed on Legislative measures. They will usually have some loopholes to evade them. Peoples' cooperation should be sought for.
- (8) No aggressive methods of conversion should be resorted to.
- (9) Each student must try his level best to put them

into practice. He should discard 'dowry' in the case of his own marriage. He should not waste his money on ceremonials and festivities. He should cooperate with the managing bodies working for "Adult or Female Education." 'A pound of practice is worth a ton of precept.' He should take a dispassionate view of men and manners. He should be reasonable and compromising in his attitude. In all reforms moral courage should be shown.

Let the attitude of each student be one of sympathy and reasoning. Aggressive methods should not at all be followed. Process of reform, when it is silent, is more effective. Of late, railway-travel, long sea-voyages for purposes of trade or education and a scientific spirit underlying social and economic movements have all been working for reform. Uncompromising restrictions are being removed somehow. Time-spirit has facilitated their advance. Breaking bread on the same table with another of a different community and visits to restaurants, where people of different communities freely mix with one another are not uncommon sights. Ladies have been discarding 'Burkhas' and taking part in social functions. No longer foreign travel is tabooed. A time there was when a Hindu crossing the 'Kala-Pani' was excommunicated but now hund-

reds of students visit England and America and return to India year after year. They are all welcomed cordially by their parents and friends. Inter-caste or inter-communal marriages also are becoming popular. Dr. Paranjape the High Commissioner in Australia is by birth a Koka-nasta Brahmin. Rt. Hon'ble Srinivasa Sastri, of an orthodox Madras Brahmin family was at one time the High Commissioner in South Africa. Mrs. Subbaryan, by birth a Kanara Saraswat Brahmin lady and by wedding the talented wife of the Raja of Kumarmangalam visited England more than once to represent the cause of Indian Woman. Begam Shab Nawaz's name also is a household word in the dominion of Indian Womanhood. Many more examples could be quoted but suffice it to say that social reform is bound to progress. Only students should put their shoulders to the wheel. Let us not forget that man instinctively is fond of progress and reform is progress. Let us however march cautiously, silently and sympathetically.

## LESSON XXXI.

## Brotherhood.

Brothers are the sons of the same father. Brothers may differ in temperament and aptitude. Sometimes their physical features may also differ. In spite of those differences their parents are the same. Even though the heredity and the environments are the same, in more respects than one, brothers may differ but as they are the sons of the same parents, they ought to live in peace and harmony and build up a good family. The term brotherhood in a restricted sense refers to the members of the same family. Sometimes, a common religion or a common profession makes a group of men combine together and they form a brotherhood. We, then, refer to such persons as belonging to a fraternity, Hindus Musalmans, Buddhists or Christians who form a religious brotherhood, Pleaders Doctors or Teachers may form Associations with common ideals and thereby they develop a sense of brotherhood. All the members forming any such fraternity work in co-operation for the good of their Associations. Common interests, common beliefs and common aims and ideal make them work together. In a brotherhood the ideal is 'one for all and all for one'. In a still wider sense the feelings ought to extend to the whole human race, the ideal being that all the people recognising God as the

common Father of us all should feel as though they belong to *one great human family*. It is not impossible to conceive that the interests of the human race are identical. The advance of material sciences resulting in the introduction of Railways, Steamships and Aeroplanes has now shortened the distances and all the nations are brought closer and closer. International trade is a source of benefit to all. When the world has become smaller, distances shortened and all the races inhabiting the different parts of the world are brought into closer contact, there is an indispensable need for realising the ideal of "*Panhumanism*" or "Brotherhood of man". Happiness of the human race demands it. Welfare of mankind necessitates it.

All the founders of the great religions had that vision of world unity. The Vedas, The Zend-Avesta, The Bible and the Koran, all with one voice refer to the need of the realisation of this great ideal. Emperors like Asoka and Akbar dreamt those dreams. Poets like Tennyson saw those visions. Just compare the phrases "Parliament of Men" or "Vasudhaiva-Kutumbakam" (Universe is one family). Scientists have made us all feel that for true knowledge there can be no barriers of caste, colour or creed. When all are agreed that that is the highest ideal, what then are the hindrances? Why has not that ideal been realised yet? Why do colour-prejudices, race



pride and narrow nationalism still persist? Why are these dreadful wars fought? Let us, then, study some of the causes of the hindrances to this great ideal of Brotherhood of Man or Fatherhood of God.

First, come certain class-distinctions. One class thinks that it is superior to another and looks down with contempt upon the other classes. The Greeks and the Roman World spoke of the 'Barbarians', the Aryans of the Dasyus or non-Aryans, the Brahmins of the Shudras, *Dwijas* of the "Untouchables" and naturally barriers between class and class were erected. Jealousy, ill-feeling pride and prejudice and love of power and prestige, all stood in the way of the achievement of the ideal. Secondly, religious fanaticism has created insurmountable barriers. Each fanatic thinks that his religion alone holds the monopoly of truth and no one else. This leads to communal riots. Misunderstandings, mistrust and distrust precede them. When religious differences get mixed up with the idea of securing political privileges on communal basis, worse results follow. The whole social machinery is thereby thrown out of gear. Bloodshed also follows. None of the communities gains anything by communal bickerings. Some other party takes full advantage of the situation." "When two dogs fight for a bone, the third dog finds it easier to run away with it." says an Indian Proverb.

Thirdly, individual selfishness and a wrong lead given by self-interested leaders render 'confusion worse confounded'. Chaos reigns supreme. Innocent lives are sacrificed. Progress of trade, art or education is set back. Life and property become unsafe. The evils of rank communalism are too patent to need any detailed description. He who runs may read them.

What then are the possible methods of removing these artificial barriers ?

- (1) Students to begin with and the elders always should have a broader out-look on life. Their views ought to be more liberal. Each must recognise that there is truth on the other side also.
- (2) Toleration and compromise are to be the guiding principles, when difficult situations arise. Obstinacy or obduracy on the part of leaders should not be exercised. [See the Lesson on 'Toleration']
- (3) The comparative study of the religions should be encouraged, when it will be realised that at the basis there is fundamental unity in all religious thought.
- (4) Students of different communities should freely mix with one another when festivals are obser-

ved by particular communities. Cooperation will be more fruitful. Please study the ideals of the Boy Scout movement, cultivate friendship on the playground or in the class-room and realise the significance of 'team-work' in all fields of activities.

- (5) Attach greater importance to the well-being of the whole country more than the restricted or the narrow sphere of any one community.
- (6) Aim at cultural unity. Seek cultural cooperation. The welfare of the neighbouring community is your own welfare. "Love thy neighbour as thyself". 'Do as you would be done by.'

The obligations of brotherhood are too great and sacred. The culture we have inherited, the happiness we now enjoy, the learning we have acquired and the progress we have to make will all be strengthened, enhanced and facilitated by notions of Brotherhood. What is it that we do not owe to our fellowbeings, to the work of the peasant or the prince or to our sisters and brothers ? In duty bound we are to think of them reverentially and act peacefully.

To maintain the peace of the world again, each nation should cultivate feelings of friendship and mutual concord. Then again, the ideas of narrow nationalism or the love of Power and Prestige or the prejudices

of colour—racism—give rise to conflicts and wars. When the Germans wanted to thrust their 'Kultur' on other European nations and widen their economic and cultural or political sphere, war broke out ultimately in 1914. Italy tried a similar disastrous experiment in Abyssinia. Japan repeated the story in China. The so-called 'Have' and 'Have-not' nations have come into dreadful conflicts. The notion of race-superiority made the Nazis persecute the Jews. Hitler's love of Power and forces of Nazism and Fascism made his war-machines roll over Europe and crush the weaker nations. We all know the disasters of the present war. Immense loss of life, wholesale destruction of the works of art, dislocation of the world's trade and economic distress of every kind resulting in the rise of the cost of living have all definitely set back the hands of the clock of progress. Thinkers there are who say that "the edifice of western civilisation is crumbling." Horrors of war are unimaginable. Each one of us has felt its shock in some form or other. Universal grief is the result. Contrast with this the blessings of peace.

"Peace hath its victories more renowned than those of war". Progress of trade, and education, all arts, all knowledge and the welfare of humanity are its results. The angel of peace sheds light and learning and spreads 'sweetness and light'. Humanity marches on gracefully. Civilisation

sation advances and culture progresses. Harmony, goodwill and fellow-feeling are its best and sweet concomitants.

'Prince of peace' proclaimed it nearly 2000 years ago. 'Thy Kingdom Come' said he. The Vedas sang 'Om ! Shanti. Shanti and Shanti'. The very word 'Islam.' stands for "Peace". Where is it? The echo answers "Where".

Of course, human beings constituted as they are, will have occasions when disputes or serious differences will arise. But then can war be the only means of settling them?

When a cause is just, righteous war has to be entered upon but that only as a last resource. In Sanskrit literature this is called "Dharma-Yuddha". The cause of the Pandavas was a just one but the Kauravas were obstinate and uncompromising. Lord Krishna's mission of peace failed. Then war began. It may be assumed that when war is resorted to, one side at least must be wrong. Perhaps both may be in the wrong. When arbitration fails war starts and even before it, war starts, as was the case with Japan and America recently. Referring to the waste of war, Longfellow says:

"Were half the power that fills the world with terror  
Were half the wealth bestowed on camps and Courts

Given to redeem the human mind from error,  
There were no need of arsenals and forts."

When wars are waged for defending one's liberties and rights they are just. Just think of the war of American Independence. But when it is fought for military glory or to seize territories from their rightful owners wars become unjust. Just refer to the description in Byron's "Field of Waterloo". All unjust wars are monstrous. It is said that the Allies fought the last war—1914 to 1918—"to end wars and make the world safe for democracy". It is worth our while to study the war aims of the Allies in the present war. The use of force becomes justifiable only when the causes are just, when arbitration fails and when the enemy is aggressive. All wars of aggression are unjust.

It was among others and President Wilson of America who prominently thought that future wars can be avoided and as one of the means he put forward the idea of founding "A League of Nations", although it owes its existence, in the first instance to private initiative as that of Sir Henry Campbell-Bannerman so long ago as 1905. But unfortunately it had fundamental limitations. U. S. S. R. denounced it as a League of capitalist states. Japan and Germany withdrew from it. It could not prevent the war which started in 1939. It had no interna-

tional army and made no adequate provision for an International Court of Law, which could force its decisions on the parties at dispute. The recent 'Dumbarton Oaks Scheme' is an indicator of the direction which the New World Order has to take. This frame-work was further strengthened at Yalta and San Francisco Conference (April—June 1945)

It is hoped that at the conclusion of the present war all these defects will be remedied and 'international brotherhood' would be created. There are certain difficulties in the way, which are not impossible to overcome. The colour-prejudice, the notions of race-superiority, narrow nationalism, love of power or prestige and any disregard for the existence of smaller nations that are capable of self-government should all be abandoned. 'An International Court of Law' must be empowered as an arbitrator. Adequate means to enforce its decisions and due provision for creating International Army, International Navy and International Airforces shall have to be made. Mere pacts and treaties are of no avail, as they suddenly become 'scraps of paper and an aggressive powerful nation crushes the weaker nations. War will then start, be they economic or political. Results will be invariably disastrous

The idea therefore of 'Universal Brotherhood' should be more effectually spread. It should begin with individuals

belonging to different communities and nations. Communal harmony and racial cooperation would be its first steps. Ruling races should have greater sympathy with the aspirations of the subject-races and they should create facilities and opportunities for the ruled to become the self-governing peoples. Economic freedom, political liberty and social unity should be granted and secured.

The ideals of Universal Brotherhood are good and great indeed. The goal is clear. Only the path should be smoothened. The march, then, would be a successful one. Let each strive for it, be he a student, a party leader, a statesman or a philosopher.

## LESSON XXXII

### Choice of a Career.

Human life is one of perpetual choice. As children we chose toys or sweets and felt delight. As boys or girls in schools or colleges we selected special subjects for our study. After we left those institutions, we chose certain careers as those of clerks, teachers, doctors or traders. What considerations, then, usually govern our choice of careers ?



Man is, first of all, an economic being. He has to satisfy his physical or intellectual wants and desires and all his activities are mainly directed towards the satisfaction of these desires and wants. He has to get wealth and spend wealth. Necessarily then, his wealth-getting and wealth-spending activities compel him to choose such careers as would give him the maximum of joy, pleasure or delight with the minimum of labour. First and foremost, we are inclined to choose that career which we think would give us a good and decent salary or bring in good income. If, however, owing to the operation of the laws of supply and demand competition sets in, unemployment results. Then, if careers for even the educated are restricted or limited, the problem of the choice of a career becomes a difficult one. In any case, money considerations govern our choice first. Next occurs the idea that the particular position that we occupy should give us a certain status in life. We love power, fame and prestige. We aspire for responsible positions in life, e. g. the head of a department or the manager or proprietor of an institution, mercantile or otherwise, for which we should be sure we are fit both by our attainments or the strength of character. Leadership involves high responsibilities and great capacities. Perhaps we may think that a particular job should give us comfort and ease. All jobs cannot be classified as 'comfortable ones'. Nobility has its own obli-

gations. 'No. pains, No gains'. An active life is more desirable than a comfortable one, as it may not degenerate us. We also take into consideration the future prospects of a job. Will it, at some reasonable time, give us more income? But all these considerations have their own limitations. Equal opportunities there may not be for all to aspire for the highest jobs. Lack of suitable chances is a discouraging but an inevitable factor. Besides, we may not realise the dignity of labour. Any job that may need labour and outdoor work may not be liked by us. Traditions, caste-restrictions or ideas of pseudo-dignity may deter us from accepting good jobs. Here we are to overcome such scruples. Work in coal-mines, in a smithy or a workshop will be disliked by us for reasons of decency or love of comfort. But such considerations will deny us the sources of good income. Clerical jobs or school masters' jobs are necessarily limited. Then again 'Silken sloth' may ruin us. There should be higher considerations and nobler aspirations, in selecting our future career. They are as follows :

- (1) The particular career which we choose should give us good opportunities for making use of our abilities.
- (2) We should have sincere love for the job, irrespective of its dignity or otherwise. A teacher feels

that his profession, like that of a doctor or an engineer is also one of the noblest of professions.

- (3) We should see that our profession enables us to serve the society to the best of our abilities. A teacher who does work in Night-schools or takes active interest in Adult Education can render social service of driving away illiteracy and ignorance. The spirit of service that inspired men like Mr. Gokhale or Rt. Hon'ble Sreenivasa Shastri or Sir Surendranath Banerjee is really admirable. All began their careers as 'School-Masters'. One rose to be an eminent member of the Legislative Assembly, the other a High-Commissioner for South-Africa and the third at one time was 'styled the uncrowned king of Bengal'. The ideals of "The Servant of India Society" founded by Mr. G. K. Gokhale or "The Woman's University" of Prof. Karve are indicative of the right choice of a career. If we restrict our ideas to the building or the feathering of our own nests, it would be taking a very narrow view of the purpose of our lives. Any career is, after all, a means and not an end

**Men or women are great, not because they hoarded**

money but because they were great in spirit of self-denial and self-sacrifice. An achievement may be great but when it becomes great, by virtue of the force of character, it becomes a thing of inestimable value. All heroes had to fight hard. They might have chosen any career but when they showed unflinching devotion, unswerving determination and remarkable perseverance in sticking to their jobs, they attained real glory. Genius is said to be result of the capacity for taking immense pains. Such were great men and women like Michael Faraday, Miss Florence Nightingale and Rabindranath Tagore. Each by the career he or she chose became the benefactor of humanity. Even in our common walks of life, we can be of some service to the society, provided we are broad-minded. Let us note carefully, humble as we are, the following <sup>points</sup> ~~points~~ in the choice of a career for as.

- (1) Let us not overestimate or under-estimate our capacities for any work-
- (2) Let us select that employment which is less crowded.
- (3) Let us see how we can do most good to others.
- (4) Of the different careers, Agriculture, Trade, Manufactures, Commerce or Industries as contrasted with Government service, Law, Medicine and Engineering—we are to see which shall

give greater freedom, income or benefit, under the existing conditions in India. We are also to see which of them will make us more useful to the society.

Even when by force of circumstances we tumble into a profession, let us make the best use of it. It is for the teachers and the parents to study the aptitudes of boys and girls and then help them to choose their professions. Study of psychology is really helpful in guiding young men for making a right choice of a career. Unfortunately at present a combination of unfavourable circumstances has made the situation in India an intriguing and a difficult one, as far as the choice of a profession or career is concerned. But all is not lost yet. Better times are sure to dawn and new openings will be found out for our young men and women. Let them only prepare themselves well and deserve them.

*Place of Religion in making the best of Life.*

So far, our study of Ethics has given us some idea of the principles of good conduct and high ideals that should be our main-stay. A physically strong-life, an intellectually great life, and a morally robust life need something Highest to give it real consolation and peace. There are what are called 'eternal verities' as there are what are known as 'fundamental virtues'. Our soul feels great

spiritual hunger. No amount of agnosticism or militant rationalism is adequate to satisfy that hunger. There has always been an 'Eternal quest'. Man hankers after "*Satyam, Shivam and Sundaram*". "Truth, Happiness and Beauty" in some form or other. He relies upon for his ultimate bliss on a Power Higher than man's, an Omniscient, and Omnipotent all knowing, all powerful and all pervading being whom we designate in common parlance as God, source of all Light, Learning, Bliss and Beatitude. That which enables us to drink deep at the Eternal Fount is religion in the highest sense, not forms or ceremonies but a real spirit to make us be "In Tune with Infinity". We seek Love, Peace and Harmony from Him, the ultimate source of all these. As children of that One Father, let us seek Him and ask for His mercy, guidance and bliss. In submission to His will let us seek contentment. In sorrow or in happiness, in joy or misery, let us recognise Him as the solace of life. Daily we shall offer prayers to Him to make our lives sublimer. Let us pray 'Kindly Light, lead us from untruth to truth, from darkness to light and from ignorance to knowledge.' Let us realise that 'His Kingdom should descend' to make all human beings happy and peaceful. Study that spirit underlying the prayers of all Nations, they Hindu, Christian, Islamic, Zorastrian or any other religion. All

prayers chant His glory and all hymns sing His greatness and goodness. The wonderful firmament above and the glorious earth below proclaim His Omnipotence. We in all humility should seek His guidance in all our words, thoughts and deeds. Fellow-feeling and world-citizenship or Brotherhood of Man ought to be the resultant of all our religious activities and aspirations. Religion, then, which is the handmaid of science will be the basis of Ethics and the source of our inspiration. It will be our armour protective against all the attacks of bigotry, fanaticism or superstition. It will endow us with immense spiritual strength and lead us on to the goal of all goals. For the betterment of our and our neighbour's life it will be helpful. It is the basis of all individual and social virtue. Let us not neglect it. By its rational realisation let us make our lives more sublime and worthy of the great Giver of all gifts, goods and soul-force. That soul-force of saints, sages and prophets of the world has its origin there. Their achievements are due to Him and His Grace. Religion ennobles us, sanctifies our spirit and makes us live a fuller life. Let us bend our knees in all humility and reverence to that primordial personality. Religion thus properly understood is a power for good, rightly followed is a source of indescribable joy and peace and intelligently realised, it is simply invaluable "Be good and do good" is the refrain of its song.

**THE END.**

## ERRATA.

PAGE	LINE	READ	FOR
i	1	has	kas
i	13	particularly	particularil
iii	1	activities	activitles
iv	20	these	thse
15	15	hypocrisy	hypocrisy
16	20	Of Kerbala	kerbala
29	19	benefited	benefitted
45	20	happiness	happines
47	21	it ruins	they ruin
56	9	comprising	oomprising
67	21	quarrels	quarr-els
68	18	Offence	ofience
83	17	hypocrisy	hypocrisy
87	19	occupations	occupation
99	24	temper	tempper
100	22	ineffective	inefective
125	1	heard	herad
125	9	humanity	hnmanity
137	2	paramount	paramouut
138	3	be	bc
144	1	service	service





